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# A CRITIQUE OF THE CHINESE NOTIONS AND PRACTICE OF FILIAL PIETY.

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(Continued from Page 428).

## 祭義 THE IDEA OF SACRIFICING.

1. The sacrifices (to ancestors) are not desirable too often, if often they become troublesome, if troublesome they are irreverent. Sacrifices are not desirable too seldom; if seldom they become neglected, if neglected they are then forgotten. The superior man therefore, accords himself to the course of Heaven, offering in spring the Joh—in autum the Shang—sacrifices. When the dew falls as hoar-frost the superior man, in passing through it, will feel sadness in his heart not in regard to the cold (but to his ancestors). In spring when the dew moistens like rain, the superior man, in passing through it, will feel gladness in his heart as if he were about to see them. There is joy in receiving the coming and sorrow in taking leave from departing ones. Joh has, therefore, music, and Shang has none. (The departed come and go with the life of nature).

2. The strict fasting (for three days) is for the inner (heart), the broken or lenient fasting is for the outer (things). In the fasting days one thinks on their abode, on their laughing and conversation, on their intentions, on their propensities, on their desires. After fasting three days one sees those for whom fasting is done, (because the thoughts have come to the utmost 思之至故.)

On the day of sacrificing one enters the private-room and will tenderly see their place, and going out the door in procession one will softly hear the voice of their figure;\* going out the door to listen, one will hear lispingly the voice of their breathing. Hence the filial piety of the former Kings did not loose their appearance (colour) from the eyes, nor their (the ancestors) voice from the ears, nor their heart's intentions and desires from the heart; the utmost love was preserved, the utmost honesty apparent; appearance and presence not being effaced from the heart, how could they have been not respectful.

The superior man respectfully nurses them during life and respectfully relishes them (after their) death, his purpose is all his

life long not to disgrace them.

3. The superior man is in mourning all his life, is said of the memorial days. The memorial days are not used (for other purposes) not that it (to work) were unpropitious; but it refers to the intention aimed at in those days; one does not dare to accomplish his private wishes.

- 4. It is only the Saint who is able to relish God, and only the filial son who is able to relish the relatives. Relishing means inclining to them, inclining (cherishing), to them one can then relish them. The filial son, therefore, goes down to the Shi (representative of the ancestor) without perplexity. The lord leads the victim, the lady brings the pitchers for the offering; the lord offers to the representative, the lady presents the vessels; governors assist the lord, noblewomen the lady; all-complete is their reverence, cheerful their devotedness, assiduous their desire to relish them (the dead parents).
- 5. King Wen served the dead in his sacrifices as if they had been living, he reflected on the dead as if not wishing to live. On the memorial days he was surely grieving, he called the sacrificial name as if seeing his parents, he sacrificed to them devotedly, as if seeing what the parents loved, as if longing† for their features. Such was King Wen! The Ode II 5 II,‡ says:

"At dawnbreak not sleeping The two parents are in my mind."

It is the ode of King Wen. At day-break sacrificing to them, one does not sleep, then, after bringing them near by relishments, reflection follows again. On the day of sacrificing pleasure and grief are divided; to relish them must be pleasing, after they have come (and go to depart) it must be saddening.

<sup>\*</sup> 周...調 薦 設 時 也, during the spreading out of the offering. After that the door was shut for eating. Then the son goes out listening.

<sup>†</sup> 欲色 is differently explained, longing to see the colour of their faces, or longing for gratification of beauty.

I The ode is a satire on King Yeu

6. Confucius (Chung-ni) in presenting the offering at the autumn sacrifice and advancing, his affection was sincere, his movement in quick tempo. After the sacrifice was done Tsi Kung asked and said, "According to the Master's words sacrificing is done heedfully and elegantly; how is it that your sacrificing is not heedful and not elegant?" Confucius (Tsi) answered, heedful means that the attitude is not familiar, elegant means that the attitude is restricting itself, how can a communion with the Spirits be effected? How then can there be heedfulness and elegance? \*

Returning the (cooked) food (viands) under the play of the full orchestra, offering their plates of offerings in the order of ceremonies and music, having all kinds of officers arranged—the superior man exhibits his heedfulness and elegance. Why should he feel

anxiety ?-Have sayings perhaps only one bearing?

7. The filial son when about sacrificing deliberates that nothing is left unprepared; at the fixed time none of the things must be unready (so that) it can be managed with a tranquil (empty) mind. The house and rooms are cleaned, the walls whitewashed, all kinds of things kept ready, husband and wife fast and bathe, dress in full, take oblations and present them, with gravity, with awe, as if not successful, as if losing it; their feelings of filial reverence are thus at the climax. They offer their plates of offerings, have rites and music in proper order (succession), all kinds of officers in readiness, they take up the oblations and present them. Thereupon the intentions are spoken out (by the priest).† By their anxiety to come into communion with the Spirits, perhaps to relish them, is the intention of the filial sons.

8. The sacrifice of the filial son is perfectly sincere in its sincerity,‡ is perfectly faithful in its faith, is perfectly respectful in its respect, is perfect in its rites without excess or defect; in advancing and retiring there must be respect as of really hearing their command, as of perhaps

employed by them.

9. The sacrifice of the filial son may be known (by the following); in his advancing, if he is reverently gentle, in his offering, if he is reverently desiring; he retires and stands there as if about to receive orders; after the removal (of the sacrifice) he retires, but the expression of general reverence does not leave his face.

If the filial son in his sacrificing stands there without bending, it is stiffness, if he advances without gentility it is strangeness, offering

This great heedfulness would fit to strangers not to one's own relatives, where a certain amount of familiarity is allowed.

<sup>†</sup> After the plates of offerings he causes the priest to announce the intentions to the Spirits.

I The heart is sincere and then the actions are sincere too.

without desire is want of love, retired standing and not as if receiving orders is pride; after removal to retire without the expression of general reverence is forgetting the origin. Sacrificing in such a way is lost (labour).

10. A filial son of deep love must have a peaceful temper; he who has a peaceful temper must have a gentle appearance, must have a

pleasing attitude.

That the filial son should behave before his parents like holding the jade, like offering full plates, with gravity, with awe, as if not successful, as if losing it with earnest awfulness and strict reservation, is not (the proper thing for) serving one's parents, but it is the way of grown people.

11. The former kings governed the empire by five rules; they esteemed the virtuous, they dignified the old, honoured the elder ones and sympathised with the younger ones. By these five (principles)

the former kings settled the empire.

Why did they esteem the virtuous? because they are near to the truth (tao), the dignified are near to the ruler. They esteemed the old ones, because they are near to the parents; they honoured the elder ones, because they are near to the old brothers; they sympathised with the young ones, because they are near to children. Highest filial piety is, therefore, near to the king, for even the emperor will have a father; highest brotherly behaviour is near to a lord of princes, for even princes of state will have elder brothers. Because the teaching of the former kings complies therewith without alteration, the states and families of the empire are governed.

12. (Confucius) The master said, in order to establish love begin at the parents, it teaches concord to the subjects. In order to establish respect begin at the elder ones, it teaches the subjects subordination. If taught by sympathy and concord, the subjects will esteem having parents; if taught by respect to the elder ones, the subjects will esteem compliance with orders (commands). If they are filial in serving the parents and subordinate in obeying orders, then nothing will be

unaccomplished in the empire.

13. That during the Border-sacrifice mourners do not dare to wail, those in mourning dress do not dare to enter the gate of the state (country) is the utmost of respect. On the day of sacrifice the ruler leads the victim, the successor answers the ruler, the governors follow in their order. After entering the door of the temple (the victim) is tied to the stone-pillar, the governors strip up their sleeves and remove the out-stretching hair of the bullock's ear they butcher it with the phoenix-knife, take the blood, and the fat from the intestines, return,

then steep the sacrifice in broth, sacrifice raw meat\* and draw back. This is the highest of reverence.

14. The Border-sacrifice is an acknowledgment to Heaven,† and principally to the sun,‡ associated by the moon. The rulers of Hia sacrificed in their darkness (of sun and moon), those of Yin in their brightness, those of Chow in early morning and dusk.

15. One sacrifices to the sun on an altar, to the moon in a hole, thus distinguishing between obscurity and light, dealing with superior and inferior.

One sacrifices to the sun in the east to the moon in the west | to distinguish between outside and inside and indicate their position. The sun rises in the east, the moon grows in the west, length and shortness, ending and beginning of the dual-powers (In-Yang) correspond to each other, accomplishing the harmony of the world.

16. An end of the rites of the empire is reverting to the beginning, an end is the ghosts and spirits, an end is the harmonious use, an end is righteousness, an end is humility, an end is reverting to the beginning which enlarges its foundation, an end are the ghosts and spirits which give honor to the superiors, an end is the use of things which establishes the connections of the people (subjects), an end is righteousness, those above and those below are thus not in opposition to each other, and an end is condescendence which removes quarrellings. Are these five ends united in governing the empire, though there should be an inclination to the perverse and unruly it will be trifling.

17. Tsai-go said: I have heard the names, 'daemon and spirits' and do not know what they mean. The Master answered, "the breath is the receptacle of the Spirit, the animation is the receptacle of the daemon (soul), to unite daemon (soul) with spirit is the culmination of teaching.§ (Comp. Tso-Chiu vii. 25, Sheung 29). Everything living must die, the dead must return to the Earth, this is called

<sup>\*</sup> The two kinds of meat were sacrificed together.

<sup>+</sup> Acknowledgment to all Spirits of Heaven for the produce of the year.

<sup>###</sup> Heaven has no form, but of the phenomena therein nothing surpasses the sun; it is there fore the Lord of all Spirits, 百神之主.

To the sun in the morning of the winter-solstice, to the moon in the evening of the summer—solstice

<sup>§</sup> 氣在口噓吸出入, breathing in and out through the mouth. It has no reason,性識, but reason is dependent on the breath. Man's intellect 精靈, is therefore called Spirit. The hearing of the ears and seeing of the eyes is called animation晚, it is the animated bodily organism, 形體 (in distinction from 胃肉. We have thus the tritomy of Western scholars, spirit, soul, body). Though separated in death to unite them again in sacrifice is the sublimest teaching of the Saints. 人之死其神與形體分散各別…今雖身死聚合鬼神似若生人而祭之…

daemon, bones and flesh decay in the dark place below and become common soil. Their breath extends in the upper region and becomes refulgent light, the rising odours (which may be) smelt—these are the essences of the various things, the manifestations of Spirit.

To suit the essence of things to the highest degree of management, the illustrious orders (are referred) to the Spirits to become the patterns of the black heads (subjects),\* all the multidudes of officers are thus

kept in awe, all subjects in submission.

The Saints holding these (proceedings) for insufficient built public and private houses and erected temples to distinguish between relations and strangers,, distant ones and near ones, they taught the people to turn back to antiquity, to revert to the beginning and forget not where they have been born. The submission of the multitude is from these causes, they therefore listen and with promptitude.

After these two dogmas (on hi and pak) are established, they are complemented by two rites, the arrangements of the morning-service, burnt-offering and incense mixed with the fume of artemisia to refresh the Spirit (hi),† These the multitudes are taught, turning back to the beginning.

By the offering of grain, viands, liver, lungs, head, heart, accompanied with two jars of wine to which are added fragrant spirits the soul is refreshed and the people taught to love each other, ‡ superiors and inferiors are moved by their feelings. This is the highest

point of propriety.

18. The superior man turns back to antiquity and turns to the beginning; he does not forget where he is born; thereby he tenders his respect, stirs his feelings, exerts his strength in attending to his business in order to refresh his relations: he does not dare to lack in thoroughness.

In former times the Emperor, therefore, possessing an aggregate of 1000 li with his crown tied by red strings, in person laid hand on the plough. The princes of state, possesing an aggregate (of land) 100 li, did so, the crown tied by blue strings, in order to serve Heaven, earth, mountains, streams, land, grain and the former ancients, producing

<sup>•</sup> If Spirit and soul of men and things were called strait forward the the name would not be honoured, they are therefore called by the name of honour kwei, shen. Blackheaded the people were called because they were a black cloth on the head. This appellation became universal in the Tshin dynasty. Some critics conclude from this point that this chapter of the Li-ki was written between 250 and 220 B.C.

<sup>†</sup> The Spirit is refreshed by raw meat called 朝暖, the Soul by cooked things, 資熱.

<sup>###</sup> Some say the fragrant spirits here are those which are, at the beginning of the sacrifice, poured on the ground. The soul is also supposed to be below the earth. 以晚在地下.

sweet spirits, cream and cakes. Getting them in such a way (by one's own labour) is the utmost of respect.

The ancient emperors and princes of state always kept a mansion for rearing animals. The time of the year arriving, they fasted and purified themselves and performed the morning-service in person. The victims for the sacrifices of emperor and princes of state must be take from it. This is highest respect. The ruler calls the cattle, receives and inspects them. If propitious, they are then fed (separately, fattened). The ruler wears the leather hat and plain dress on the first and fifteenth of the month, when he brings out the victim, exerting in such a way his strength. This is the highest point of filial piety. The ancient emperors and princes of state kept certain a room for silkworms; near a stream they built a mansion for them with a wall 10 feet high, thorns on it, outside closed. At the approach of first dawn in the morning, the ruler in leather hat and plain clothes, divines about the propitious first ladies and noble-ladies of the three palaces and causes them to bring silk-worms in the silk-worm chamber. The eggs taken up are washed in the river and brought to the mulberry trees in the public plantation in an airy place to rear them. After one quarter of the year the noble-ladies, having finished the (work for the), silk-worms, take up of the cocoons and show them to the ruler, then they present the cocoon to the first lady. The first lady says, these serve to make sacrificial clothes for the ruler, then she, dressed in queen's dress, receives them (the cocoons) and returns a sheep as a compliment (for those noble-ladies and says) "did those who presented the cocoons in ancient times use this kind?"

A good day having come the first lady reels, immersing thrice and (drawing the thread) with the hand. She then distributes them to the propitious of the first and noble-ladies of the three palaces, causes them to reel and to colour, red and green, black and yellow to make garments embroidered with axes, quadrates and figures. After they are completed the ruler dresses in them and sacrifices to the former kings and former dukes—this is the highest respect.

19. The superior man says, propriety and music must not be absent from our person for a moment. If music is brought to regulate the heart, feelings of ease, rectitude, compassion and honesty are exuberantly produced. Where this is the case there is joy, where joy there is peace, where peace there is duration, where duration there is heaven, where heaven there are spirits. Heaven does not speak and is believed. Spirits show no anger and are feared (venerated). If Music is brought to regulate the heart, propriety to regulate the body, there will then be a healthy respect. If that is the case there is carnest

veneration. If there is for a moment no harmony nor joy in the heart, mean and simulating feelings enter it. If the external appearance is for a moment without vigour and respect, then a lazy and negligent tendency enters it.

Music therefore rests on motion within, propriety on motion without; music is extreme harmony, propriety is extreme agreement (obedience). If there is harmony within and agreement without the people look up to the colour of their (ruler's) faces and do not quarrel, they look at their deportment and the multitude does not become lazy and negligent. Thus virtue gloriously moves within and none of the poeple will not obey, principles come forth without and none of the multitude will not agree (follow).

It is therefore said, bring to bear the tao of propriety and music and the empire will be solid; raising up and throwing down is without difficulty. Music moves within, propriety moves without. Propriety, therefore, principally diminishes (negatives), music augments (is positive). Propriety diminishes and advances, in advancing it beautifies. Music augments and turns (to its key-note), beautifies in turning. If propriety empties without advancement, dissolution is the result; if music fills without turning, dissipation is the result. Propriety has therefore its complement (integration) and music its turning. If propriety gets its integration, joy is the result, if music gets its turning, peace is the result. The sense of the integration relating to propriety and of the turning in music is the same.

§20-26 see Tsang Tsi IV. 1-12\* Record. Vol. x. p. 169 ff. 27. In former times the Lords of Yu honored virtue and regarded age; those of Hia honored dignity and regarded age; those of Yen honored wealth and regarded age; those of Chow honored relationship and regarded age. Yu, Hia, Yen, Chow have given perfect kings to the empire who did not neglect persons of age (years). To give honour to the aged has been done long ago in the empire, it comes next to serving the parents.

Preference is therefore given to age among those of equal rank at court. At seventy (years of age) they wear a staff in court, if the ruler asks them they sit down.† If eighty they do not attend to court. If the ruler has something to ask, he repairs to them (to their residence). Brotherly behaviour thus pervades the court.

The translation p. 169 §1 is not quite correct. It ought to be, There are three degrees of filial piety; great filial piety makes....As §10 really stands in the Li-ki my remark p. 174 must be altered.

<sup>†</sup> All officers stand in the lower hall, if the ruler requires one, a mat is spread for him in the upper hall and he sits down. If the ruler bows he withdraws without waiting for the dismissal of all the court.—

Walking on their side one does not keep parallel (with them) but either a little behind or following after. On seeing aged persons, young ones, no matter whether in a carriage or on foot, will turn aside, grey ones must not be burdened walking along the high-ways and brotherly behaviour will pervade the high ways.

If the villagers dwell arranged according to age and poor old ones are not neglected in distress, if strong ones do not transgress against weak 'ones, and multitudes are not oppressive to small numbers,—brotherly behaviour then pervades the towns and villages.

According to the practice of the ancients men 50 years of age mere not used as footmen hunting; at the distribution of game all elders received a larger portion—and brotherly behaviour pervaded the spring and autumn-chases.

In the files of 10 and 5 of the army, among those of equal rank, preference is given to age and brotherly behaviour pervades the army.

Filial piety and brotherly behaviour \* thus issue from the court, go on the highways, reach to the towns and hamlets, extend to the chases and are cultivated in the army. The majority will die for these tenets rather than dare to transgress them.

28. By sacrificing in the bright hall, filial piety is taught to princes; by entertaining the three kinds of aged persons and five kinds of guards and (invalids) in the great college, brotherly behaviour is taught to princes; by sacrificing to the former meritorious persons in the western college, virtue is taught to princes; by agricultural work entertaining (nursing) is taught to princes; by attention at court the ministers of princes are taught their duties. These five rules are the great subjects for teaching.

29. At the entertainment of the three kinds of aged persons and the 5 kinds of invalids in the great college, the emperor turns up his sleeves and cuts the victim, he takes the preserves and offers them, takes the cup and pledges them, puts on his crown and wields the shield (in dancing), thereby teaching brotherly behaviour to the princes. Hence such regard is paid to age in the villages, that poor aged persons are not neglected, that strong ones do not transgress against weak ones, nor great numbers oppress small numbers—such results come from the great college.

30. The emperor establishes the four colleges; his first-born must enter the college and be treated according to his age.†

<sup>\*</sup> Brotherly behaviour is thus the natural consequence of filial piety

<sup>†</sup> The prince imperial is entered among the other pupils only with regard to his age without any other consideration.

31. When the emperor goes on a tour of inspection, the princes wait on him at the border (of their state). The emperor first visits centenarians and even octo-and nonogenarians. Going to the East or West he does not dare to pass those who go to the other side. If the ruler wishes to talk (with them) on government business he may repair to them.

32. Those of one distinction are entered in villages according to age, those of two distinctions (orders) are entered in their class according to age, those of three distinctions are not (with the others arranged) by age.\* If a clan has septuagenarians one does not dare to be before them. Septuagenarians do not enter the court except on great occasions. If there is a great occasion and they enter the court the ruler must do obeisance to them and then go on to those of rank.

33. If the emperor has something good he yields the virtue to Heaven; if the princes have something good, they attribute it to the emperor; if governors have something good they ascribe it to the princes; if common people have something good, they find its root in the parents, its presence in the elders; emolument, honors and rewards they get confirmed in the ancestral temple, thereby showing their deference to them (to the deceased parents and ancestors).

34. Of old the holy men (sages) laid hold of the properties of the dual powers, and of Heaven and Earth, and made the Book of Changes (I-king). The diviner+ holds the tortoise with the face towards South, the emperor (stands) invested with the crown with the face to the North. ‡ Though possessed with a clear intelligent mind, he must go forth and decide about his intentions (by divination). He shows that he does not dare to dignify himself but gives the dignity to Heaven; for everything good he praises other persons, for faults he charges himself. He teaches not for his own merit but to honour the excellent ones.

35. A filial son who is about to offer sacrifice (to his deceased parents) must have his heart purified and strengthened to meditate about the affair, to get ready garments and other things, to have the house and rooms cleaned and manage all the duties.

When the day has arrived the expression of his face will be gentle, his walking with fear as if afraid to fall short in love. When he offers

<sup>•</sup> The first are low officers, they enter in the rank (places) of the villagers according to age as all else. The second are a grade higher, they are not more equal to villagers, but to the members of their own clan. The third are high officers, they sit as guests to the East, the faces towards West.

<sup>†</sup> The officer 易 is in Chow-li called 大 卜.

<sup>2</sup> The emperor's position towards the North shows that he is inferior to the Spirits.

his libation his attitude will be gentle, his body bent as if speaking (to the parents), yet never getting (an answer). Those invited all go away, but he stands humble and quiet, keeping properly as if he did not see it. After the sacrifice is over he goes slowly and reluctantly as if about to enter again. Hence honest goodness is not relinquished by his body, eyes and ears do not relinquish the heart, the thoughts (sentiments) do not leave the parents. This is fixed in the heart, manifested in the appearance (colour) and promulgated. Such is the intention of the filial son.

36. Fixing the places for the gods of the State the right side is given to the gods of the soil and of grain, and to the ancestral temple the left side.\*

(†) We find in this chapter another Canon of filial piety but treated more philosphically. Some of the views exhibited here are remarkable indeed. I have never before met with such a theory that in death not only the body is removed and given to corruption, but that even soul and spirit become separated and go to opposite regions (§17). As by the sacrifices of the descendants these two parts are united again and refreshed (§§4, 17) by the offerings, we feel the great importance attached to such offerings. No intimation is given that any articles of clothing or other implements were burnt for the use of the departed in the other world.

Another peculiar doctrine of this chapter, §2, is the connection the departed are brought into with the life of nature around the living. As, however, no details are given, we leave this point in its natural obscurity. So much appears beyond doubt, that the departed are considered as kosmical agents, if not for the protection of things certainly to bring by their approach some blessings to their descendants. There are other Spiritual agencies of nature mentioned as being worshipped, as sun and moon, §§14, 15, mountains and rivers §§5, 18, and the Spirits of land and grain §36, and other ancient persons §18. We know that the heavenly Spirits are put above the ancestors (see Canon of Filial Piety. 1x. 1, and Li-ki. x1. 21, and here we are told (§36) that the ancestral temple has the place of honor before the shrines of the terrestrial Spirits. Man is above them as he has a spirit from heaven in addition to his soul from earth. As those terrestrial spirits are also departed human beings it would be interesting to learn whether their soul only is on earth and their spirit, as of other departed men, in heaven or whether they keep for their office sake, spirit and soul together? It would certainly have been the most

<sup>\*</sup> 周 份 左 也, Chow gave preference to the left side.

convenient arrangement for them. But as the text here says nothing we have to wait till we meet with some other passages.

The living descendants have on their part well to prepare themselves to insure the presence of the departed. Fasting is the most effective means for this aim §2, then the memorial days (3) during which the mind has to be solely occupied with the memory of the departed. A complete absorption of attention is also required for the performance of all sacrifices and rites §35; the utmost sincerity §8 and reverence §9 must fill the heart for the departed are treated as being present (5) and the desire of the officiating person must be to continue his intercommunication with them. This intercommunication with the departed or Spirits appears as the very basis of this kind of sacrifices at least. The rites allow some familiarity as the departed are not strangers but the nearest relations (6-10) and they are also addressed in words (7), and the attention must be such as if expecting an answer (35). The actual performance of the sacrificial rites is related with some details §§46. 7. 9. 17. 35.

From the Canon of Filial Piety we know already that worshipping the ancestors was connected with the Border-sacrifice in the beginning of the Chow dynasty. In our chapter here this Border-sacrifice is not to Shang-ti, but to sun and moon, to the dual-powers of nature §§14, 15. Productive labour is regarded under the religious point of view §18. Some other governmental duties are also brought in connection with this sacerdotal treatment of filial piety, §11-14-16. 27-32 and music 19. The main points of interest from the observance of sacerdotal rites connected with filial piety to the state-government are stated in §16, as consisting in 5 ends or aims.

I do not enter here into a discussion on the principles of government as it would lead too far away from our present theme. I only point to the fact that the tender care taken for aged persons is the first and very remarkable benevolent institution of the world. As it is kept in connexion with filial piety this virtue really becomes one of the sources of humanity though not the only source, nor of humanity as we understand it now in Christian countries.

#### THE FAMILY SAYINGS OF CONFUCIUS.

BY REV. A. B. HUTCHINSON.

(Continued from Page 432).

THE THREE CASES OF RECIPROCITY.

CONFUCIUS said, The superior man has three cases of reciprocity. To have a prince you cannot serve, to have a minister yet seek his service is not reciprocity: to have parents you cannot reverence, to have a child yet seek his requital (of your affection) is not reciprocity; to have an elder brother you cannot reverence, to have a younger brother yet seek his obedience is not reciprocity. The scholar is able to understand the ground of the three cases of reciprocity, that is to say what is termed rectifying oneself.

Confucius said, The superior man has three cases of reciprocity. It is not good to be unobservant of them. If when young you do not learn, when old you will have no ability; if aged you give no instruction, after death none will remember you; if you have yet do not give, when poor none will save you. Therefore the superior man when young reflects that he will be old and diligently studies; the aged reflects that he will die and diligently imparts instruction; he who has, reflects that he may be poor and diligently gives. Teh Shang-k'ien asked Confucius saying, Ki'en although an inferior officer of the state of Chow, disregarding his inferiority wishes with northward face to serve the superior man (i.e. you, Confucius). I venture to ask, (thus) The correct doctrine which ought to make way, does not find acceptance in this age [the correct doctrine to be carried out; but the age does not value it, therefore those who practise it are not acceptable to the age] The putting away of the doctrine ought to obtain, but to this I cannot give way. Ithe times being in confusion the putting aside the doctrine should answer, but then likewise secret things cannot be endured]; now I wish both that I should not be out of office and that the doctrine be not put aside. On what principle can this be effected."\*

Confucius said, Capital is your enquiry; Since K'ew has heard (men) he has never (heard) the like of your enquiry. It is well discriminated and set forth. K'ew has already heard what the superior man says of doctrine. If the listener be not observant the doctrine will not find entrance; If its remarkable things be not examined into, men will not believe the doctrine. [If those who listen

North face because those in authority face the South. Their servants or pupils must therefore face the North.

to the doctrine cannot examine into the remarkable things it contains. the doctrine will not be believed; if there are no such people, the doctrine cannot make progress | Moreover I have also heard what the superior man says of business. If there be forming without any taking of dimensions, things cannot be completed; if the government be over exacting the people will have no peace, [if the government knows too much and examines too closely into everything the people will have no rest. I have also heard what the superior man says of intentions. The resolute being brittle cannot be carried to an end [cannot fully develope their nature] those who make light of things are constantly receiving injury [those who are trifling in their purpose repeatedly injure good principles.] The very haughty cannot be loved [the very haughty cut everything short, therefore lacking reverence (or dignity) no one loves them. Those who love profit, cannot but be ruined [cannot last long]. I have also heard of the superior man who improves the age, that the looking after that which is trifling must not be first, and the looking after the important must not be last [in taking trouble to succour the distressed and those in difficulties the trifling must be put last, the important attended to first; these are the improvers of the agel. He observes the law but will have no compelling or forcing, he sets forth the doctrine but will not thwart the people. These four things are what K'ew has heard.

Confucius was looking round the ancestral temple of Duke Siang of Loo, (and saw) some vessels easily upset. Confucius asked of the temple keeper saying, What do you call these vessels? He replied, It is a vessel for \* offerings to the seated ancestor. Confucius said, I have heard, the right side sitting vessel, when empty stands uneven, when half-full stands firmly, when full turns over; the illustrious ruler regarded it as the best of warnings, therefore always placed it by his side when seated. Looking round he spoke to his disciples saying, Try it, put some water in it; so they put some water into it. When halffull it stood firm; when full it turned over. Confucius gave vent to a sigh and said, Ah! In everything how shall we be full yet without being overthrown? Tsze-loo rose and approached saving, I venture to ask whether there be a principle to control fulness? Confucius said, The man of quick apprehension, clear discernment, wide intelligence, and profound wisdom, who holds himself as unlearned; he whose merits extend everywhere under heaven, who preserves a yielding disposition; he whose strength and courage startle the age yet who keeps himself within the laws; he whose wealth is the empire, yet

<sup>\*</sup> 岩坐之器 or simply, for putting on the right of the duke when seated.

keeps himself humble; this is what is called the doctrine of gradual diminishing.

Confucius looked at the water flowing to the East. Tsze-kung asked saying, Why is it that when a superior man sees a great flood he looks at it? Confucius said, Because it does not stop but goes everywhere to all living things yet does not assert itself. Now water may be compared to virtue. [Everything gratefully receives water and then lives, water gives it life but claims no virtue to itself]. It flows down to a low position, a haughty city must accord with its course; this is like manner (or mode). Vast as the heavens, there is no time for its termination; this is like principle (Tau). It flows down along a course of a 100 yen (1000 feet English) yet it fears not; this is like courage when it comes to dimensions (various heights) it certainly levels them (covering them over?) this is like the law; full it requires not a level, this is like (self) rectification; liberal and trustworthy it permeates small things, this is like minute investigation; starting forth from its source it certainly goes eastward, this is like the bent of (men's) minds; its goes forth and enters, all things (the myriad of things) are thus transformed and regulated, this is like skilfully exerting a transforming influence. The virtue of water is of this kind therefore when the superior man sees it, he contemplates it. Tszekung looked round at the Northern Hall of the ancestral temple of Loo, then went out and asked of Confucius saying, Just now Tsze (I) looked round the Hall of the ancestral temple. I did not see all but turned to look at the roof on the north side, which was all broken. There will be some reason for this will there not? The builder must have been in fault. Confucius said, In the case of the ancestral hall the official employed a skilful builder, the builder employed excellent materials, and put forth all his strength and ability. The roof being costly should be enduring, certainly there must be a cause.

Confucius said, There is that at which I am ashamed, there is that which I despise, there is that which is dangerous. The youth who cannot diligently study, the aged who cannot impart instruction, I am ashamed of these. He who casts away the rustic manners of his earlier days (lit., the village ways of his country place) who serves his ruler and obtains promotion, and suddenly meeting one of his former friends will not in any way speak as of old (to him), I despise that man. [That is meeting an old friend is not willing to assist him.] If one dwells amongst mean men and cannot be an associate with the worthy (or excellent), I regard this as dangerous. [To have to leave the society of the good and to be intimate with the mean, causes ones principles to be in danger of destruction.]

Tsze-loo paid a visit to Confucius. Confucius said, what sort of men are the wise? What sort of men are the benevolent? Tszeloo replied saying. The wise are those who cause men to know them, the benevolent are those who cause men to love them. The master said, How do you describe learned men? Tsze-loo departed and Tszekung entered so he asked him the same thing. Tsze-kung replied saying, The wise know men, the benevolent love men. The master said, How do you define a learned man? Tsze-kung went out, Yenhwuy entered. He put the same questions to him. (Yen) replied saying, The wise know themselves; the benevolent love themselves. The master said, How do you define the learned superior man? Tszekung asked Confucius saying, If a son follows the commands of his father he is called Filial, if a minister carries out the commands of his sovereign he is called Loyal; what is the idea involved? Confucius said what a mean speech, why Ts'ze you do not understand it. Formerly an illustrious monarch ruling a kingdom of 10,000 chariots had 7 official as censors so that their Lord might not transgress in what he did. [The son of heaven had \* 3 Kung and 4 Fu who acted as censors, and corrected his mistakes. The 4 Fu were termed I, Ching, Fu, Pat, corresponding to before, behind left and right.] A state of 1000 Chariots had 5 officials as censors that so the † state might not be endangered [every ruler of a state had 3 K'ing (Directors) and '‡leg and arm' officials for the interior and exterior affairs of the court: thus there were 5 men. The House which kept 100 chariots had 3 officials, censors. [a \* \* had an officer of the household; a chief officer of the family; and a chief minister of the city who were able methodically to act as censors.] So its income and dignity were unchanged. The father had sons who censured him and thus avoided falling into acts of impropriety, the scholar had a friend as censor and thus avoided acting improperly. [a scholar although he had a servant, the servant was mean and low and could not employ right principles to rectify his master, therefore a friend was required to act as censor for the scholar who afterwards could not carry on improper affairs.] Therefore if a son merely obeys his father's commands how can he be filial, if a minister merely follows his sovereign's commands how can he be loyal? We must be able to investigate the nature of his obedience [investigate into that which he ought to obey and which not ] to pronounce him

San kung in Chinese Sov. p. 14. No. 142, The three highest ministers of state of antiquity. For the Sz Fu, See Ch. Cl. Vol. III. p. 446 Note. This comment of Wang Suh would go far to support the view Dr. Legge gives of the meaning from the Le-ki, instead of that in Text. Cf. Le-ki comment, which is substantially same as above.

<sup>+</sup> Lit "The gods of the land and grain."

<sup>2</sup> Cf. Chinese Classics, Vol. p. 79, 80. Notes.

filial, or loyal. Tsze-loo put on a good dress to visit Confucius. The Master said, Yew how is it you are flaunting about so? Where the river first rises from the \* Min mountains you can easily cross over its source, but when it has come to be a deep river if you do not take a boat, and do not avoid the wind, you cannot get across; is not this because the water flows down in abundance? Now you are arrayed in full dress and your countenance is as if self-satisfied; who is there under heaven will dare to tell you your faults? Tsze-loo hastened away, went out changed his dress and entered again, in his accustomed way. The Master said, Yew you remember what I said to you. Those who are wildly vigorous in speech, are (only) flowery [those who make a great show in their talk are flowers without fruit.] Those who make a show of energy in action and of ability are the mean men. For when the superior man knows a thing it is called wisdom, his speech is important. If unable he says I cannot, this is the highest kind of action. The important part of speech is wisdom, the highest thing in action is benevolence, (or virtue (-)). Now if there be virtue and wisdom, what is there deficient (in the man)?

Tsze-loo asked Confucius saying, If there were a man here clothed in coarse cloth, bearing in his bosom a jewel, how would it be? The Master said, If bad principles prevail in the state to keep private is good. If good principles prevail in the country one should put on robes and crown (full dress) and grasp the jewel (sceptre) [robes and crown=beautifully decorated apparel].

### CHAPTER X .- LOVING TO PRESERVE LIFE.

Duke Gae of Loo enquired of Confucius saying, Shun of old, was crowned with what sort of crown? Confucius did not reply. The Duke said I have asked a question of you Master, and you do not speak, how is this? He replied saying, Because in what you my sovereign enquire you do not put forward an important matter, therefore I am reflecting what answer to make. The Duke said, What is important? Confucius said, Shun was a sovereign who in his government loved (to preserve men's lives and hated killing (men). He called the excellent (worthy) to office but removed the degenerate. His virtue was coextensive with Heaven and Earth, unruffled and devoid (of evil). His influence was like the four seasons transforming things, so that the four seas (China) received its effect. He brought into harmony the stranger tribes [these are E, Teih, of the 4 quarters]. The Fung † (bird Phænix) hovered over him, the (Ki) lin came. Birds and

<sup>·</sup> A range to North of Sz'chuen, a spur of the Pih-ling.

<sup>†</sup> Cf. Ch. Cl., Vol. III., p. 88, notes.

beasts yielded dutiful submission to his virtue, it was not otherwise, the cause being he loved to preserve life. You, sire, reject this doctrine, yet your enquiry is as to the crown he wore. This is why I delayed answering. Confucius read the History to where \*Ts'oo restored Ch'in. [Hea-ch'ing Shoo, of Ch'in, murdered his ruler; Viscount Chwang of Ts'oo attacked him, invading Ch'in and annexing it. Shuh Shi, of Shin, remonstrated. Viscount Chwang followed his advice and restored Ch'in.] He breathed a sigh and said excellent of the King of Ts'oo. He disregarded a State of 1000 chariots but prized the faithfulness of one discourse. If it had not been for the faithfulness of Shuh, of Shin, he could not have displayed such principles. If King Chwang had not been a worthy, he could not have received the instruction (given by Shuh).

† Confucius having cast lots drew the Pe reed. He was distressed and had a troubled appearance. Tsze Chang rising approached and said Sze asks, Those who divine by drawing lots, consider it advantageous to draw the Pe, but sir your countenance is troubled, how is this? Confucius ‡replied saying, because it uses the ||Le|. In the §Yih King of Chow Kung, the mountain having Fire under it is called Pe [The Le is below, The ||Kan| is above, the Le is fire, the Kan is mountain.] It is not a \*\* correctly coloured diagram. Now in the natural constitution of things, white ought to be really white, black ought to be really black. My now drawing the Pe is not a good omen for me. I have heard that carnation and (lacquer) black need no ornamenting, white gems need no carving; how is this? Their substance is so rich (lit.; excessive) that they require no adorning, this is the reason.

Confucius said, By the ††"sweet pear tree" I perceive the reverence due to ancestral temples is extreme. [Shaou pih heard cases and decided them under a sweet pear tree; the people loved him and composed the sweet pear-tree ode.] "To think of the man is surely to love his tree," To esteem the man highly is surely to reverence his seat (i.e. in the ancestral tablet) this is right principle (Tau).

<sup>.</sup> Ch. Cl. Vol. V. p. 310, and p. 308.

<sup>†</sup> This process must be familiar to any one who has watched a fortune teller in China. See Yih King, Canon McClatchie, p. 110 for this Diagram.

<sup>\*\*</sup>Replied' here must have crept in by mistake. It is never used in the case of a teacher replying to a scholar, 對. Instead of this 答 is used. Ch. Cl. Vol. I. p. 16 note.

<sup>|</sup> Yih p. 109. § Yih p. 246. ¶ Yih King 141.

<sup>\*\*</sup> The correct colours are black, red, azure, white and yellow. M. M. p. 318.

<sup>††</sup> The meaning seems to be that as the memory of the Chief of Shaou was connected with this tree so that the tree recalled it to one's mind and therefore shared in the reverence felt for the man, so it is with the ancestral temples. For details see note, Ch. Cl. Vol. IV. p. 26, and Vol. V. p. 772.

Tsze-loo visited Confucius clad in a suit of armour, and drew his sword and flourished it saying, The superior men of old used swords to protect themselves, did they not? Confucius said, \*The superior men of old used sincerity as being essential, and benevolence (or virtue) as their safe-guard; they did not (need to) go out beyond the wall that enciercled their dwelling, yet they knew all that took place within a thousand & (= 330 miles English). If there were unrighteous men they used sincerity to reform them; if violent and encroaching men they used virtue (£) to restrain them; what need was there to trust to a sword? Tsze-loo said, I (Yew) have now heard your discourse, permit me † "to hold up my robe with both my hands" and receive your instructions. [The tsze is a skirt not continuous]; those who receive instruction ascend the dais holding up their skirts].

Kung, the king of Ts'oo, having set out on a journey, he forgot the Wukao bow [the name of a famous bow]. His attendants on his right and left begged (to be allowed) to seek it. The King said stop! If the King of Ts'oo has lost his bow, men of Ts'oo have it, and why seek it? Confucius heard of it (and said), How sad, he is not a great (minded man)! He did not say if a man lost a bow, a man gets it, and stop. Why must he say Ts'oo? (and so limit it to his little state?)

Confucius was minister of Crime in Loo, and decided crimenal and civil cases. In all cases he caused assessors to enter and enquired of them saying How do you think it is? Such a one, how do you think it stands? All answered thus and thus, then after this Confucius' said it was right to follow either this or that one.

Confucius enquired of Tseih-teaou Pang saying, You have served \$\frac{1}{2}\$ Tsang Wan secundus, || Woo-chung and Ü-tsze-yung; of these 3 great officials which was the best? He answered saying, The family of Tsang kept in the house a \$\frac{1}{2}\$ tortoise named Ts\(^1\)ai, Wan-chung in 3 years only had one omen, Woo-chung in 3 years only had 2 omens Ü-tsze-yung in 3 years had 3 omens. If Pang is to regard them according to these events, and be asked concerning the worthiness or unworthiness of the 3 men, it is what he dare not (profess to) understand. Confucius said, Verily a superior man, this scion of the Tseih-teaou family. He says man's excellence is hidden yet displayed, man's faults are minute yet manifest. If a man be wise yet deficient, if he be intelligent yet cannot perceive things, can he be like this?

Kung Soh of Loo was about to offer sacrifice, but missed the victims. Confucius hearing this said, In less than two years Kung Soh

<sup>\*</sup> Cf Isaiah XI. Ch. 5 v. † For this expression see Ch. Cl. Vol. I. p. 98, \$\( \text{Ch. Cl. Vol. I. p. 43. and Vol. V. p. 115. Par. 7.} \) || Ch. Cl. Vol. I. p. 145.

<sup>§</sup> For divination by the shell of the tortoise see Ch. Cl. Vol. V. p. 219.

will be destroyed. A year after this he was destroyed. A disciple asked saying, Formerly Kung Soh missed the victims for sacrifice, and you, sir, knew that he was about to be destroyed. How was this? He said, Sacrifice is the filial son performing fully his duty to his parents; to be about to sacrifice, but to miss the victims, is to miss what else he has besides. For it to be thus and yet for Lim not to be destroyed, there can be no such thing.

\* The two states of Joo and Juy had a quarrel about a field and carried it to the Court. For some years they could not settle it, so they mutually said Si Peh is a virtuous man [Si Peh is Wên Wong] why not go to him and decide the case? They entered his territory and saw the ploughmen yielding the † path (between the fields), the travellers yielding the road. They entered his city and saw the men and women keeping different sides of the road and the old people neither lifting nor carrying. They entered his Court and saw the inferior officers giving way to the great officials and these in turn giving place to those above them. The Chiefs of Joo and Juy said Hey! we are mean little men, we have no right to travel on the road of the superior man; so they mutually felt and withdrew, agreeing to make the land in dispute open ground. Confucius said, Let us use this fact to show us that we cannot add anything to the doctrine (or way) of Wên Wong. Without command men followed it, without instruction they hearkened to it. It is perfection.

Tsang-tsze said, Much playful familiarity means mutual rudeness, great solemnity of manner prevents affectionate intercourse, therefore the superior man's familiarity is such as to make friendship agreeable, whilst his dignity is such as to preserve due propriety. Confucius having heard this speech said, You two or three remember this. Who says that Sin does not understand propriety? Duke Gae enquired saying, Is wearing a sash with long ends and a cap of ceremony of any advantage to virtue (()? Confucius reddened a little and replied, How is it Your Excellency speaks thus? Those who wear mourning and grasp the staff, their minds are not set on music; this is not because their ear does not hear it, but their garb makes them thus. Those who wear the robes embroidered with hatchets, symbols of rank and the crown, are not irreverent and undignified in their demeanour; this is not because they are dignified and solemn by nature; their dress necessitates their being so. Those who don armour and grasp the halberd are not of a timid,

<sup>\*</sup> For this incident see note in Ch. Cl., Vol. IV., p. 441.

<sup>†</sup> The path between the fields is a constant source of dispute in China—the effort being to encroach upon it from either side and so throw it on to one's neighbour's ground.

retiring spirit, not that they (in bodies) are very fierce, but their dress makes them thus. Moreover your servant has heard that those who love trading do not like losses, [that is those who go marketing can not be disinterested] and the venerable do not go marketing [i.e. the conduct of the venerable is not that of the buyers and sellers in the market.] Now consider yourself whether there is an advantage or not (in wearing good clothes); the superior man must know it.

Confucius said to Tsze-loo, There are those who, when they see the venerable (i.e. their parents or teachers) do not say fully all they have to say; should there be wind and rain I would not enter the doors of such people. For the superior man uses all of which he is capable to show reverence to men, but the mean man is quite otherwise.

Confucius, speaking to Tsze-loo said, The superior man lets his heart (mind) guide his car and eye establishing his principles and so being brave; the mean man lets his ear and his eye lead his heart (mind) and takes his lack of modesty for \*courage, therefore it is said, Reject him yet he will not hate you, advance him and he will follow you.

Confucius said, The superior man has three kinds of grief. If none listen to him he is grieved at not obtaining a hearing. If listened to, he is grieved at (the doctrine) not being learned; if it be learnt, he is grieved that it cannot be practised. The superior man is ashamed at having virtue but not being able to express it. He is also ashamed at being able to express it but not being able to practise it. He is also ashamed at having possessed it but having lost it. To have a domain too thinly populated, is shame to the superior man. To equalize the multitude and paucity of business yet to let anyone do twice as much as himself is shame to the superior man.

There was a man in Loo who lived by himself in a house. As a neighbour he had a widow woman who also lived alone in a honse. At night there came a tempest of wind and rain and the house of the widow being destroyed she fled seeking shelter. The man of Loo fastened his door and would not receive her. The widow woman went to the window and spoke to him saying, Why have you no benevolence, and why do you not receive me? The man of Loo said, I have heard that a man who is not yet 50 years old may not dwell with one of the other sex (lit. not dwell mixed). Now you are young and I am likewise young. She said, Why are you not like † Liu Hia

<sup>\*</sup> Ch. Cl., Vol. I., p. 194.

<sup>†</sup> M. M. p. 1,30. No. 403, where this incident is related. Cf. Ch. Cl. Vol. I. p. 163, 195.

Hwei who leant over a woman who could not reach her door, yet his countrymen did not accuse him of sin? The man of Loo said, Liu Hia Hwei could do so, I could not; I now use my inability and imitate Liu Hai Hwei in what he could do.

Confucius hearing this said, Excellent, the desiring to imitate Liu Hia Hwei. There is not another like this; in order to be as superlatively good he felt that he need not imitate his action; we may call this wisdom.

Confucius said, Trifling conversation injures ones principles; frivolous speech destroys the doctrine (Tau). The \*Kwan Tsui alludes to a bird which the superior man praises, choosing this bird because the cock and the hen dwell in pairs (i.e. as husband and wife). The † Luh Meng alludes to an animal which the superior man extols. choosing this one because when getting its food it calls its fellows (to partake). If you dislike his using the names of birds and beasts certainly nothing can be done.

Confucius speaking to Tsze-loo said, To be a superior man, vet of resolute spirit is not to attain one's (appointed) death (time); To be a mean man but of a resolute temper, is to have punishment, and death constantly coming.

# The Odes of Pin say,

"Before the sky was dark with rain, I gathered the roots of the mulberry tree, And bound round my window and door."

[The owl, before the heavens rained; stripped the bark of the roots of the mulberry tree and mended the doors of its nest. The parable is that our government undertook a great deal of labour and endeavoured to perfect (the state) in like manner]

> "Now Ye people below Dare any of you despise my house?"

[The now refers to the time of the Duke of Chow. It says ancestors to the present time, bestowed great labour and hard work, but the inferior people dare to injure and despise my Chow way. The rebellion of |Kwan and Tstai must be put down and ended to preserve the House of Chow. ]

Confucius said § A prince who is able to govern his Kingdom is like this, if you wish to insult him, can you do so? ¶ How Tsi the progenitor of the House of Chow undertook many things and various

<sup>.</sup> The Title of the First Ode in the Shi King.

<sup>†</sup> The Title of the First Ode of the Second part, Ch. Cl. Vol. IV. p. 245. † Title of Book 15, Ch. Cl. Vol. IV. p. 226. See Ode II. p. 234. Also Ch. Cl. Vol.

Kwan Shuh Sien and Ts'ai Shuh Tu, sons of Si Peh, M. M. p. 91, Chow Kung

opposed their rebellion and killed Kwan. § Ch. Ch. Vol. II. p. 74, We find a similar sentiment ascribed to Mencius.

<sup>¶</sup> M. M. p. 223, 740.

labours and thus obtained title and land. \*Kung Lew continually practised benevolence; On to the great †King T'an foo, who increased in virtue and complaisance. It (the House of Chow) set its roots and established its origin, and prepared to endure. At the first, King Tae had his city in Pin. and the barbarians of the North kept making raids on it; Pe presented them with skins and silk and still he suffered from them. He presented them with pearls and gems and still he suffered from them. Thereupon he assembled the aged men and announced to them saying, What is wanted is my territory. I have heard that the ruler does not injure his people with that wherewith he nourishes them. Why should you be troubled about having no ruler? so he withdrew with only his lady | of Keang, crossed the mountain Leang and built a town at the foot of mount Kte. The people of Pin said, The ruler is a benevolent man, we must not lose him. Those who followed him looked like crowds hastening to market. Heaven gave it to Chow, the people having long since left Yin (e.i. deserted the house of Yin for that of Chow). There is no such thing as being like this and not being able to obtain the Empire. Was § Woo Kang able to insult such a one? [Woo Kang was the son of Show called also Luh Fu; He joined Kwan and Ts'ae in their rebellion.] It says in the Odes of ¶ Ptei

> "The reins are in his grasp like ribbons, While the two outside horses move (regularly) as do dancers."

Confucius said, He who made this ode knew how to govern. Now the weavers of \*silk ribbons, with the fabric before them make the pattern like that (which has already been finished); speaking of its motion (of throwing the shuttle) it is close; its progress, it is long (distant). Lay hold of this principle and you may govern the people (as you drive horses). How shall you not transform them? The sincere announcement of †Kan Maow is most excellent [Kan Maow. ode is about loving to teach men good principles and silk ribbons and good horses are used as illustrations.

#### BND OF THE FIRST BOOK.

I regret having to suspend the translation at this point until my return to China which I trust will take place (D. V.) during 1880.

<sup>.</sup> Ch. Cl. Vol. II. p. 38, note.

<sup>† 39,</sup> Note.

<sup>†</sup> Ch. Cl. Vol. II. p. 52. || Ch. Cl. Vol. II. p. 40, § Ch. Cl. Vol. III. p. 8. He was the son of the last monarch of the Shang or Yin

<sup>¶</sup> For this Title see Ch. Cl. Vol. IV. p. 39, note. For the quotation p. 129. If Pei were entrusted to Wookang there would be a latent fitness in adducing one of these odes in this connection.

<sup>\*\*</sup> Ch. Cl. Vol. IV. p. 86.

<sup>††</sup> The name of the ode just referred to, I cannot, owing to the bad printing of my copy make out what the ribbons and horses are to illustrate according to Wang Suh-Probably the laws and the people.]

#### CHRISTIAN GIVING.

BY REV. JOHN BUTLER.

THAT every Christian ought to devote some portion of his income to the Lord, is a truth that is fundamental in religion: and although many in their practice ignore the duty, yet in theory nearly all are substantially agreed: But when we come to the question how much to give, there is a wide difference, both in the views and in the practice of men. While we may get some knowledge on a subject of this kind, from the history of the Christian Church, and from the present custom of different religious bodies, yet the principal light must shine from the "more sure word of prophecy," and to this therefore we will turn our attention, and endeavor to ascertain what direction God has given in regard to devoting our substance to His service.

In the Old Testament the system of *tithes* stands out conspicuous, as a universal rule among God's ancient people. There were two tithes, or two-tenths of his income required of the Jew.

The first tenth was devoted to the Lord. "And all the tithes of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's, it is holy unto the Lord." Lev. xxvII. 30. It included a tenth portion of the products of the earth, of the fruits of his orchards, and of his flocks and herds.

The fruits of the earth were brought by the owner to the receivers of tithes, and deposited by them in the store-houses provided for that purpose. The tithing of the flocks and herds took place under the inspection of one of the Levites, who was set apart for the purpose. In the operation of tithing he held in his hand a rod whose end was dipped in vermillion, and as the animals passed out of the pen in which they were enclosed, he touched every tenth one with the end of his rod thus setting it apart for the service of the Lord. Thus we get the expression "passing under the rod" (Leviticus xxvII. 32) an expression, in its etymology and Scriptural associations, that is not at all indicative of sorrow, except perhaps to those who reluctantly parted with their property for the Lord's service.

The Second-tenth was given to bear the expenses of the yearly feasts, and to cover the outlay of their family gatherings at Jerusalem. Deut. XII. 6, 18. Even the Levites,—the ministers of the Sanctuary who were dependent for their living upon the gifts of the other tribes,—gave a tithe of their donations to the High Priest which was the same as giving it to the Lord. Numbers XVIII. 26, 28. In addition

to the two-tenths of his property, the Israelite devoted to the Lord the firstlings of his flocks and of his herds, and the first-fruits of the ground. Besides these regular contributions, there were special offerings-for sins against the Lord, and against his fellow-manthere were like-wise free-will offerings, thanks givingofferings, and the devotion of certain things to the Lord in view of great mercies received. In estimating the tithe as an offering by the Israelite for his religion, we should also take into the account the other offerings which he made for religious uses. The principal of these was his time; and who in this practical age, where "time is money," will not say that the Jew, gave a most liberal contribution to the Lord from his time. There was the weekly Sabbath; the three yearly festivals, requiring his attendance at Jerusalem; the seventh year when his farm must lie idle; the Year of Jubilee, every 50th year, when bondmen were liberated and debts canceled. Besides the above, there was the time consumed in making offerings for sins committed, and in free-will and thanksgiving offerings. Considering the fact that they were an agricultural people, and depended mainly upon the produce of their fields and their orchards, their contributions of time and of goods to the Lord bore heavily upon them. They felt what they gave, and the lesson which God taught them in thus laving claim to a portion of their time and their property, was that all which they possessed belonged to Him.

How does the practice of the Hebrews apply to Christians in our day? Is tithing now binding upon Christians? In order to help us to arrive at a sound conclusion in regard to this subject, let us enquire into the origin of the tithing of property for religious purposes.

According to some, the tithe is purely a Mosaic institution, and therefore passes away with the laws which Moses gave to the Jews. But we have traces, in the Bible, of tithing before the time of Moses. Five hundred years before the time of Moses, Abraham paid tithes to Melchisedec, and Jacob, at Bethel, vowed to devote a tenth to the Lord. From the language which Jacob uses, it would seem that he was but carrying out an ancient custom. "And this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee." Gen. xxvIII. 22. How came Jacob to know that a tenth of his property, rather than some other fraction, would be pleasing to the Lord? The strong presumption is, that God at the first set the seal of ten upon man's property as he set the seal of seven upon his time. If it be necessary for man's own good, spiritual and physical, that he should consecrate

a portion of his time to God, it would seem to be just as necessary that he should devote a portion of his property to God, and it is in accordance with reason and the analogy of faith, that God should, at the beginning, have given to mankind direct instruction as to how much of their property to devote to His service, just as He revealed to them how much of their time belonged to Himself. In either case it was not the exact fraction of seven or of ten which God claimed for Himself—yielding all the rest to man—but He put His seal upon man's time and property, teaching man that all belonged to Him, by actually taking one-seventh of the one and one-tenth of the other.

There are many evidences also in the history of other nations, outside of Judea, which go to show that the number ten was connected with the religious contributions of the people—as for example Egypt, in the time of the seven years of famine—Joseph during the years of plenty doubled the tax so that it became one fifth showing that their usual tax was one tenth, and this, though used for purposes of the state, was a religious tax, because the state officers were the priests, just as among the Jews all the state officers were from the tribe of Levi.

Then the history of the decimal system among the nations of the earth, is very instructive. Why is it that nearly all the nations of which history makes mention, have adopted the decimal notation? Says one writer who has carefully studied the subject,\* "No nation, ancient or modern, except a few that have fallen into the most degraded ignorance, has used a ratio of any other number than ten in its arithmetic." Thus we are led to the conclusion, that the use of the number ten, in reference to property, was a part of the revelation which God made to the first members of the human family.

In coming down to New Testament times, we find some reference to the tithe, and so far as the custom is mentioned it is approved and recommended. In the XXIII. chapt. of Matthew and the 23 verse, Christ says, "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have jomitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone." Christ commended them so far as they lived up to the law in paying a tithe even of their herbs, mint, anise and cummin. Their fault was not in paying the tithe, but in omitting matters of more importance, connected with their social and religious duties, "judgment, mercy and faith."

<sup>\*</sup> Rev. William Speer, D.D.

Our Lord, on another occasion, recognized and honored the religious tax, fixed by the Old Testament law. It was when the receivers of customs at Capernaum came to Peter to know if his master was in the habit of paying "tribute." "Doth not your master pay διδραχμα?" Peter told them he did. The word "tribute" conveys to most readers the idea of a civil tax. Trench, in his work on the Miracles, says, the word "tribute" used in our translation "upholds an error"—and "leads men's thoughts in the wrong direction. Instead of a tax to the state, it was a theocratic payment due to the temple and the temple's God." Christ was honoring the Old Testament when he paid the didrachma. This was exactly the sum which we find mentioned in Ex. xxx. 11-16, as the ransom of a soul, to be paid by every Israelite above twenty years old, to the services of the tabernacle and afterwards to the temple.

The comment which Olshausen makes on this passage is, "The Lord's words at the same time clearly prove, that he acknowledged and honored the Old Testament order in general as a divine institute.

The piece of money afterwards, found in the fishes mouth, the στατήρ was exactly equal to one shekel, the tax required from two persons, at the temple, which in this case paid for our Lord and his Apostle Peter. It was clearly a religious and not a civiltax. We see then that so far as the Old Testament measure of giving is noticed in the New, it is with approbation.

The New Testament law of giving does not state what fraction of our property we should give to the Lord. It is left with each man's conscience. The law is in these words, "Upon the first day of the week let every one of you lay by him, in store, as God hath prospered him." 1 Cor. xvi. 2. This does not conflict with the Old Testament rule, as some might suppose. In the New Testament, giving is voluntary, so it was in the Old Testament. There was no compulsion from the state brought to bear upon delinquents, or penalty inflicted for non-payment. "Of every man that giveth it willingly with his heart ye shall take my offering," Ex. xxv. 2, is the language of the Old Testament in regard to giving. "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver," 2 Cor. 1x. 7, is the language of the New. Many suppose that the New Testament rule, "as God hath prospered" is not so exacting as that of the Old Testament, less being now required of believers than formerly. Such an interpretation of the New Testament rule would, I venture to say, be entirely erroneous. This language supposes a careful, minute calculation of all our income, and the sum

we give to the Lord must be in proportion as He has prospered us in business. This method of giving to the Lord pre-supposes a plan and may require more than a tenth, and even more than two-tenths, from many Christians. There is nothing to show that less is required of God's people now than in ancient times, but many considerations go to show, that the requirements of God upon His people, advance with their advancing privileges, intelligence and ability. How much better off are Christians now than in Old Testament times; how much more intelligent; how much better able to give for religious uses, of their substance, and how much larger the field in which to expend their contributions. How much more work is to be done. While we see that the New Testament law of giving, requires a close and careful computation of our income and expenses, and that there must be a certain ratio between what we receive from the Lord, and what we give to Him, yet no specific amount is mentioned. It is clear that we ought to give a fractional part of our income to the Lord, but the denominator of the fraction is not mentioned in the New Testament. Now I venture to suggest, that this denominator should be 10 to begin with. I think it has been clearly made out that the majority of Christians, at least, ought to begin with a tenth, and then reduce the denominator of the fraction as the Lord hath prospered them. Rules are made for the majority of cases, and so the rule of giving a tenth would be no exception. There are good Christians who doubtless could not give a tenth, and of whom God would not require it-yet all of God's people are required to give something, so that none shall appear before him empty. widow who cast in her mite gave more than they who gave of their abundance—she felt what she gave, they did not. Every Christian is a steward, -and the stewardship of money is one of the most responsible trusts committed to him.

The desire to get money is universal, but Christians at least, should seriously consider the responsibility that comes with its posession. God has as much control over the property of the Christian as He has over his time, or over his person.

Now the question arises, how shall we make the free-giving principles apply to Christians in China. By Christians in China, I mean European as well as Asiatic Christians, and I would begin with the Missionaries. "Like priest like people,"\* is a proverb that has as much truth in it in China as in any other country. Chinese Christians need to be taught by example as well as by precept, in the "grace of giving." The Missionary who gives at least a tenth of his salary to

<sup>\*</sup> The Bible says "like people, like priest." Hosea IV. 9. Ed.

the Lord, will not only feel richer himself-but he will also enrich others—and his example will be sure to bear fruit in some who will see his good works and follow him-and not only will he be enriched himself, and set a good example to others by his liberality, but the aggregate contributions from all the Missionaries in China, who would give at least a tenth of their income to the Lord, would in itself make a handsome sum, and be the means, under the divine blessing, of doing a great work in the vineyard of the Lord. According to the statistics published in the "Records of the Shanghai Conference," their were in China in 1877, four hundred and seventy-three, 473, Missionaries; exclusive of missionaries wives there were 301. Say there are now 300 Missionaries in China who receive separate salaries, and that they average \$800 each. This would give a total of \$240,000, and ten per cent of this amount would be \$24,000, a sum that would carry on a work about as extensive as that now carried on by all the missions in Ningro. And though the individual donations of Missionaries are not paid into a common treasury and used in one portion of this vast field, where we could see the aggregate of the result, vet we may be assured that if we give according to the divine law, and follow our benefactions with our interest and our prayers, though they flow in separate rills, they will carry blessings to thousands of benighted souls.

After the Missionaries, I would have all the other European Christians in China give at least one-tenth of their income to benevolent objects, and a larger fraction, according as the Lord has prospered them. With such living and present examples to appeal to, the work of introducing systematic giving among the natives would be greatly facilitated. I shall take it for granted that we are all agreed as to the desirableness of having the native Christians connected with our general missions excel in the "grace of giving?" It is our duty. as their teachers, to give them instruction on this important subject and our teaching must be practical and definite. The majority of the native Christians are as yet but children in spiritual matters, and they need the precise instructions required by children. They need to be told not only that they ought to give as God has prospered them, but they need also to be told what fraction of this prosperity to give, and thus when we are called upon to mention a specific sum, we have the divine warrant for recommending one tenth. Himself put His seal of approbation upon this number, when He gave it to His ancient people as the measure of their giving. It was still in use after our Lord's advent to this world, and He honored and approved the custom. It is practicable to introduce the system among the Chinese Christians (1) because it is Scriptural, and (2)

because it is suited to the circumstances of all. By this rule, the poor and the rich give proportionally according to their wealth or income, and thus every member of the church is reached, and the interest and sympathy of all are aroused. Nor is this measure of giving altogether unknown among the native Christians. I am happy to say that there are quite a number connected with the Presbyterian Mission of Ningpo who are now putting in practice this divine rule of giving. The native preachers set the example in this direction, a majority of whom give a tenth of their salary to the Lord; a few give more, a few of the church members also come up to this standard, but the mass fall far below. In order to show that the aggregate contributions from all the native Christians in China would amount to something considerable, I may be allowed to mention, that the eleven churches connected with our Presbytery of Ningpo, contributed last year \$835. are in China, at present, not far from (20,000) twenty thousand native Christians, making due allowance for the poor and the helpless, we may assume that ten thousand of these could give one tenth of their income to the Lord. Estimating the average income of these ten thousand at \$40 each a year, we get the sum of four hundred thousand dollars, and one tenth of this amount would give us \$40,000. Add to this the \$24,000 from the Missionaries' salaries, and we get the sum of \$64,000 directly from the mission field. With a similar sum from the European Christians in China, engaged in mercantile pursuits,—a very moderate estimate, if each one gave a tenth of his income to the Lord,-and we would have a total of contributions in China of \$128,000, (if all the Christians in China who are able to give would give according to the Scriptural rule) a sum that is probably double the amount the largest mission in China expends yearly in all branches of its work.

#### THE ADVANTAGE OF GIVING ACCORDING TO A DEFINITE PLAN.

(1). There would be in the possession of the Church ample funds for all religious and benevolent objects. If all Christians gave a tenth there would be enough to pay pastors, build and repair churches, erect school-houses, support home and foreign missions, and every other form of Christian activity. Thus Christianity would be saved from the reproach that is now constantly east upon it by men of the world of being ever begging for money, and the Church would be saved from the scandal of having to resort to fairs, and raffles and other doubtful expedients in order to raise money for it is uses. The occuption also of financial agents, and of talented speakers, who have peculiar gifts for reaching

men's pockets, would be gone, and Christian giving would no longer be the creation of pitiful appeals, and special needs, but would be a part of the worship of God, and one of the Christians most sacred duties. The sum of money that would come into the treasury of the Lord, if all His people would give a tithe of their income would probably startle those who have not made some calculation on the subject.

Not having the statistics of Church members in my possession, I will give a few figures in regard to ministers of the Gospel to illustrate the point under consideration. There are at present in the Presbyterian Church of the Northern States of America, something more than five thousand ministers. These 5,000 ministers, at an average salary of \$1,000 each, have an annual income of five millions of dollars, and a tithe of this income would give 500,000, a sum greater than that contributed by the whole Church for Foreign Missions, and one-fourth of the sum expended by all of its seven benevolent Boards. In the year 1878, there were estimated to be in the United States of America, of all denominations, (50,000) fifty thousand preachers. These at an average salary of \$1,000, would have an income of (\$50,000,000,) fifty million dollars, yearly. A tenth of this sum would give five million dollars, for benevolent purposes. In comparison with these figures, all the Foreign Missionary Societies in the United States, gave to the cause of Foreign Missions in the year 1875, \$1,940,000. All the Foreign Missionary Societies in Great Britian gave in the same year, \$3,173,000, so that a tithe of the salaries of the preachers in U.S.A. would equal the contributions of both countries to the cause of Foreign Missions.

(2). But far above any pecuniary results, are the spiritual advantages to the individual of giving of his substance to the Lord.

The man who sits down quietly, to calculate his income and his expenses, and calmly under the eye of God, decides to set apart a certain proportion, weekly, or monthly, or yearly, according to the nature of his business, has found one of the secrets of religious joy, and moreover the Christian who thus studiously and religiously sets apart a definite portion of his income to the Lord, will be sure to take more interest in the Lord's work, and to study what objects are the most needy, and where the most good can be done. The most liberal givers are not only the most devout Christians, but as a rule the most intelligent, and active also. In order that the spiritual advantages connected with giving may be realized, two things are necessary, viz., willingness and liberality. "God loveth a cheerful giver." 2 Cor. IX. 7. "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath

not" 2 Cor. VIII. 12. And to show the connection between liberally giving to the Lord, and liberally receiving from him, the Apostle adds, "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. 2 Cor. IX. 6. The highest ground on which to place the duty of Christian giving, is that of a means of grace and spiritual blessing to the giver. "It is more blessed to give than to receive."

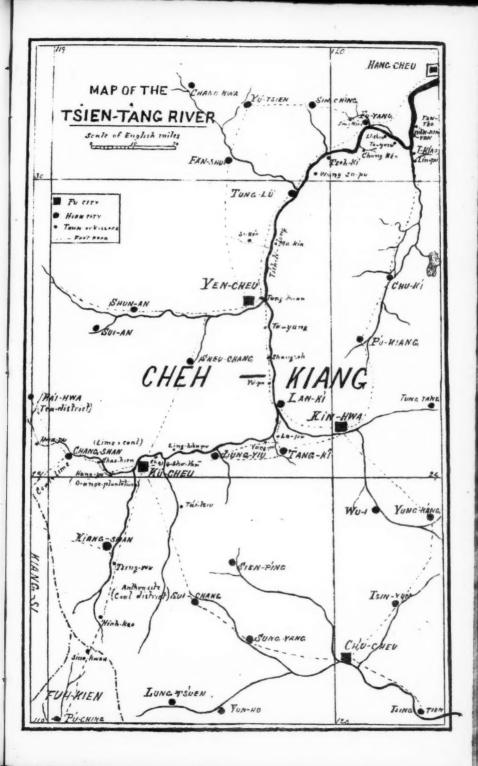
## A JOURNEY UP THE TS'IEN-T'ANG RIVER (錢 塘 江) FROM HANGCHOW TO ITS SOURCE.

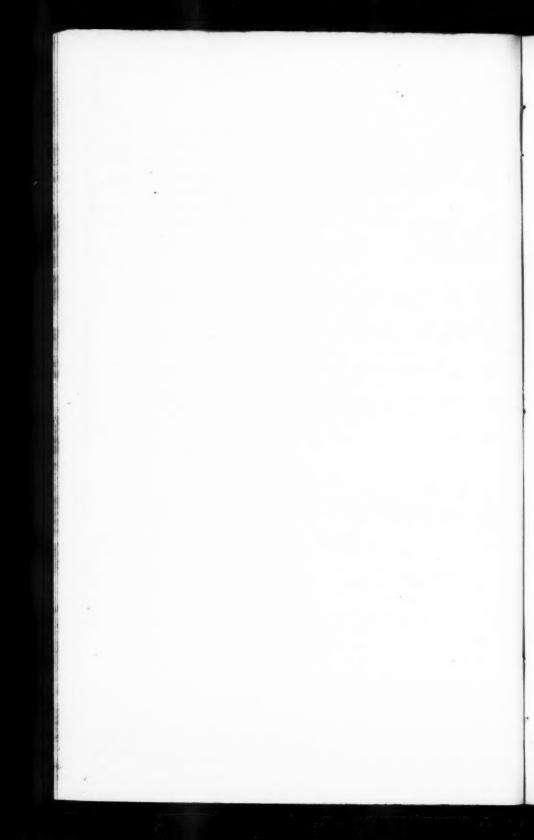
BY DR. A. W. DOUTHWAITE, C. I. MISSION.

MY object in writing this account of one of the many journeys I have taken up the Ts'ien-t'ang, is to supply information for the guidance of any missionary brethren who may at some future time desire to evangelize on this river. I shall therefore describe, somewhat minutely, whatever I think may be interesting to any one unacquainted with this part of Cheh-kiang. The accompanying map is, of course far from perfect, but I believe it is, on the whole, correct enough for all practical purposes.

Leaving Hangehow early in the morning of Nov. 10th, 1878, we proceeded along the seemingly interminable suburb of Kiang-t'eo (江頭), and after a long walk through its dreary, dirty streets we were accosted by one of our boatmen, a sturdy looking fellow, who appointed himself our guide and led us through a narrow passage down to the river where we found our boat awaiting us with its sail all ready for hoisting and the men apparently preparing to start. The boat was, I think, of a build peculiar to this river, being open at each end during the day and having a passage through the centre along which the boatmen are continually running to and fro. There were four shelf-like berths on either side, separated from each other by boards, but open in front. So the traveller who desires privacy must carry an extra blanket or curtain to hang before his berth.

Finding that all our luggage had arrived, we, of course, desired to start off at once, but the head boat-man came up, and with a most bewitching smile asked for a few dollars in advance for the journey, but really, as I afterwards discovered, to purchase some native calico and other excisable articles which he hoped to stow away amongst our luggage and so get through without paying the *Li-king* tax. Hoping





to hasten our departure, I gave him two dollars and he immediately wen't ashore to make his purchases. Shortly aftwards one of the "Ho-kis" suddenly remembered he had forgotten something, so he also went ashore, then another said he would go and hurry up the first and by-and-bye a fourth ran off to seek the other three and so on till only three men were left. At length, after two hours absence, they began to return and about the middle of the afternoon the sail was actually spread and we were off. But after an hour or so the sail was dropped, and the boat moored for the night although it was only 4. p.m.

Near the place where we stopped we saw a large, strangely shaped pagoda built on the side of a steep hill. It is called the Luh-ho-t'ah (六和塔) and has a very peculiar history, somewhat as follows. About A.D. 1278, KUBLAI (世祖文武皇帝), the founder of the Yuen dynasty, dethroned the Emperor Ti-ping (帝 景), the last of the southern Sung dynasty whose capital was in Hangchow. The Mongol conqueror then, to show his contempt for the defeated monarch, destroyed all the tombs of his ancestors, and caused their bones to be carried to the bank of the river and piled up in the form of a pagoda. They were, however, secretly removed by some of the friends of Ti-ping who cunningly replaced them by sheep and ox bones. These were afterward destroyed by fire, and in their place the Luh-ho-t'ah was built by the people of Hangchow, in memory of those whose bones had been desecrated.

Proceeding on our journey early the following morning, with wind and tide both in our favour, we found ourselves about 10 A.M. near the village of T'an-t'eo (潭 頭), 40 li from Hangchow. Here we went ashore and called at the chapel of the English Church Mission. Then we walked about 3 li to, Wăn-kia-yen 聞家堰, a large village or market town stretching three or four li along the bank of the river. It is a very busy place doing a large export trade in salt, Shao-

hing whisky, grains, etc.

About 15 li farther on we came to another large village called I-kiao (義橋), just within the mouth of the Chu-ki river (諸藝). This is a very important village, and one of the busiest places on the Ts'ien-t'ang. It is the chief depôt for the coal, charocal, Kiang-si pottery, grass-cloth, varnish etc., brought from the cities up the river; and the opium, foreign goods, salt, whiskey, &c., from Ningpo, and Shaohing. The distance from I-kiao to Ningpo by canal, is 400 li, to Shaohing 120 li. About 120 li up the tributary river on which it is situated is the hien city of Chu-ki (諸 暨), where the English Mission has recently met with remarkable success. Beyond this is another hien city called Pu-kiang (滿 江), but the river is not always navigable so far. Continuing our journey we passed the villages called Si-shan and Ta-yuen, each of which contains about 100 families, and in the evening arrived at Fu-yang-hien (富陽), 120 li from Hangchow, by water, but only half that distance overland. The English Church Mission has an out-station here, and the good seed has been sown abundantly by many labourers, both native and foreign, during the last ten years, but so far the harvest has been very small. The town is pleasantly situated on the north bank of the river, and is almost surrounded, at a distance of several li, by high limestone hills. Its chief trade seems to be in lime which is exported to Hangchow, Shaohing and other places, and is considered the best in this part of the province. The only village I could find of any importance near Fu-yang is Sing-kiao, 15 li across the plain on the highway to Sing-chăng-hien (新成).

On resuming our journey the following morning (November 12th), which we varied by walking across the fields, we noticed the mulberry plantations and rice fields which abound between Hangehow and Fu-yang were no longer to be seen, but plantations of tallow-trees and fields of millet, maize, kao-liang, &c., occupied the narrow strips of land between the river and the hills. 30 li above Fu-yang and 7 li up a small tributary stream is a large village called Chang-k'eo (場口). It is not visible from the main river so is seldom visited by Missionaries or colporteurs. 10 li further up is another market town called Tseh-k'i where boats usually stop to take in provisions. Near this village, but on the opposite side of the river is the mouth of a small stream which is sometimes navigable as far as Sing-chăng-hien

(新成縣).

About 4 p.m. we reached Tung-lü-hien (桐 底) a small dilapidated place, which, I should judge, cannot contain more than 6,000 inhabitants. Near this town another tributary empties its waters into the Ts'ien-t'ang. It is generally navigable by small boats as far as Făn-shui-hien (分 水), a small city in the Yen-cheu prefecture. We remained but a short time at Tung-lü and by nightfall had arrived at the first of the 100 rapids we had to pass over, about 230 li from Hangchow. We thought we should stop here for the night, but the men preferred taking advantage of the fair wind to get over the rapid before retiring to rest. Without the wind it would have been very difficult to get the boat over, for even with its aid, it was no easy task if we may judge by the yelling and howling of the men as they worked away with their long poles. However, they got us over in about an hour, and then turned in for the night.

When we awoke the next morning, we were sailing quietly up the Ts'ih-li-lung (七里灌) a narrow winding gorge between two ranges of lofty hills, through which the river runs for about 60 li. The scenery in this 'lung' is really magnificent, especially in Spring, when the hills are all ablaze with scarlet azalias, and in Autumn when the leaves of the maple and tallow-trees begin to fade, and their dark-green gives place to various shades of brown, scarlet and yellow. On the bank of the river, we saw several large stacks of brushwood and small branches of trees and close by we noticed several sea-goingjunks laden with the same, which we ascertained they were conveying to Hangchow Bay, for the purpose of repairing the stout sea-wall composed of brushwood embedded in mud, which extends from Hangchow to Hai-ning a distance about 90 li. On emerging from the 'Ts'ih-li-lung' we came to the second rapid, at a sharp bend of the river. We got over this in about two hours and shortly afterwards arrived at 'Tung-kwan' (東盟), a li-king station at the mouth of the Hwei-cheu river, 300 li from Hangchow and 3 li from Yencheu-fu (嚴州府), a city which was almost completely demolished during the rebellion, and still presents a very pitiable appearance though it can boast of some magnificent temples. A Mission station was opened here two years ago, but as soon as the so-called literati heard of it, they collected together a large mob and attacked the Mission premises which they soon unroofed. Then seizing the two native evangelists in charge dragged them into a temple near by, beat them severely, and compelled them to bow before the idol. Hearing that the Foreign Missionary was in a boat outside the city the mob rushed in that direction and searched all the boats, calling out "kill the foreign devil." But the said 'devil' was not there and it was well for him he was not, for had he fallen into the hands of such a mob he would have had a lively time. As the magistrates encouraged the people in their riotous behaviour it was considered useless to attempt further Mission work among them. This city would be a delightful place for a foreigner to reside in, for the mountain scenery around is splendid and the land dry. Moreover the river on which it is situated is navigable as far as Hwei-cheu-fu (徽州府) in the An-hwei province. The chief export trade is in varnish, the sap of a species of sumach, probably the Rhus-vernicifera, or Rhus-venenata, which is extensively cultivated in this neighbourhood.

We spent the night at Tung-kwan, and at 10 A.M. the following day (November 14th) reached the village of Ta-yang (大洋), where boats generally stop to take in firewood etc. 30 li beyond this village is a long rapid called the Tung-tsi-t'an which, when the water is low

is a great nuisance to travellers, for at such times there is only one narrow place in the middle of the river where the water is deep enough to float a boat, and I have seen more than fifty boats waiting to pass up and as many more endeavouring to come down. course has often led to a quarrel, and sometimes to bloodshed and loss of life. But now gun-boats are stationed there and at other rapids to maintain order, and boats are only allowed to pass up and down on alternate days. We got over the Tung-tsi-t'an about 3 p.m. and in the evening arrived at Lan-k'i-hien (蘭 溪), 390 li from Hangchow, a very important and thriving city, but a perfect den of wickedness. The Inland Mission has been at work here for seven or eight years, but so far the results have been anything but encouraging. The city is built at the foot of a hill at the junction of the Tstien-tang with the Kin-hwa river which rises in the hills beyond Tung-vang-hien (東陽), and flows by Kin-hwa-fu (金 華 府), where it is joined by another stream which is navigable as far as Wu-i-hien (武義), and sometimes to Yung-k'ang-hien (永康).

In Kin-hwa the American Baptist Mission has had an out-station for several years, and in 1875 the Inland Mission commenced work there: I should say it re-commenced, for one of their Missionaries rented a house in the city about 8 years ago, but through the hostility of the officials was compelled to leave. Now however the work is very encouraging, and the Mandarins and people, though far from friendly, allow the native evangelists to carry on their work unmolested. At Lan-k'i we noticed a number of large well-built boats with glass windows on each side, which on enquiry we found were inhabited by persons of questionable character, who, I have since ascertained are some of the descendants of the nine generals of Chenyiu-liang (陳 友 諒) a rebel leader, who, towards the close of the reign of Johan Temur obtained possession of several provinces but was defeated in battle by T'ai-tsu (明 太 祖), the founder of the Ming dynasty. These nine generals were beheaded by the conqueror, their descendants condemned to perpetual banishment and their property confiscated. From that time until ten years ago they have been compelled to live in boats. There are great numbers of them on this river especially at Yen-cheu-fu where they are required to report themselves every year. Some are pretty wealthy but most of them are very poor, and obtain their living by fishing and trading on the small tributary streams. The names of these once banished families are Chao (趙), Tsien (銭), Sun (孫), Hü(許), Sü(徐), Cheu(周), Fung(馮), Li(李), Ching(陳). At Lan-ki our boatmen got drunk, so instead of starting at daylight the following morning (15th) it was nearly noon when we got off. A sail of about 20 li brought us to the mouth of a small stream near which is a road leading through the village of Lo-p'u (羅 協) to T'ang-k'ihien (温 溪) a small unwalled city 25 li from the main river and 50 li from Kin-hwa. An immense quantity of sugar cane is grown in this district from which an inferior kind of brown sugar is made, but most of it is conveyed in small boats to Lan-k'i for exportation to Hangchow and other places where it is eaten as a sweet-meat. Towards night we reached a village called Yang-p'u (楊 追) and the next day (Nov. 16th), at noon arrived at Lung-viu hien (龍族), or rather its Ma-t'eo, for the city is 3 li from the river. It is not a large place, and its trade is chiefly local except a little export in rice, millet, buck-wheat, etc. Above Lung-viu the country on either side of the river has a rather barren appearance, for the surface soil is thin and the red sand-stone which lies immediately beneath, supplies very little nourishment for the roots of trees, which are consequently very stunted, with exception of a few huge Camphor trees which are planted near pools of water. There are, however, extensive fields of ground-nuts which yield a good profit to the growers, as the soil in which they grow requires very little tilling. A sort of palm, is also largely grown here on waste land and in the hedges of fields and gardens in the vicinity of farmsteads and villages. It requires no attention and yields annually on an average a catty of fibre which is used for making ropes, mats, rain cloaks, etc.

The seventh day after leaving Hangehow, we arrived about noon at a large village called Chang-shu-t'an (樟樹 濃) which does an extensive trade in charcoal and timber, especially in camphor wood, which is obtained in the South-west of the province, and after heavy rains is floated down a shallow stream which empties its waters into the Ts'ien-t'ang near this village. A few li above Chang-shu-t'an is a long and high rapid which is often very difficult to ascend, but having a good wind we got over in about an hour and about two hours afterwards passed through the bridge of boats (the only bridge on the Tstien-tang) which spans the river at the north-west corner of Kücheu-fu (獲 州 府) 460 li from Hangchow. Mission work was commenced in this city 8 or 9 years ago by the Revs. J. L. Stuart and B. Helm, of the American Southern Presbyterian Mission, but after labouring here for three years they withdrew and the Inland Mission has since carried on the work. Kü-cheu is one of the very few cities which succeeded in keeping the T'ai-ping rebels outside their walls, so here one's eyes are not offended by the ruins and heaps of debris which abound in most cities of this province. About 100 families of the descendants of Confucius reside here. The account they give of themselves is, that in the early part of the 12th century the frequent invasions of the Tartars compelled them to leave their native province, Shan-tung, and seek the protection of Kao-tsung, the first Emperor of the southern Sung dynasty. They were sent to Kü-cheu for safety, but when the country became again united under one sovereign the greater portion of the family returned to Shantung, leaving behind them the descendants of a younger son of the great Sage. They have a large "Ts'z-tang" or ancestral hall, made after the pattern of the original building in Shan-tung, also a stone engraving of Confucius cut from a likeness they brought from their native place when they came South. They guard the Ts'z-tang against intruders, almost as jealously as the Turks guard the tomb of Abraham, none but members of their family and personal friends being admitted.

The journey I have thus far described ended at Kü-cheu, but I have since made several trips further up the river both by boat and by chair. The latter mode of travelling is much preferable, for navigation becomes more and more difficult and tedious the nearer one gets to the source of the river. Five li beyond Kü-cheu the Ts'ient'ang is joined by the Kiang-shan river which rises in the hills on the northern borders of Foh-kien province, near the source of the river Min. It is sometimes navigable by small boats as far as Hiah-k'eo (域口), a village on the borders 160 li from Pu-ching (浦城), in Foh-kien and during nine months of the year large boats ascend the river to Tsing-wu (清 湖), the port of Kiang-shan-hien (江山), which is 3 li from the river and 90 li from Kü-cheu. The hills around Kiang-shan contain extensive beds of fine anthracite coal which have been worked for several centuries and are the chief source of supply to the great part of Cheh-kiang. With proper machinery an abundant supply might be obtained, but the native method of working is so laborious that even at the mouth of the pit the best coal cannot be obtained for less than 4 cash per catty and by the time it reaches Hangchow, or Shao-hing the price is almost trebled. The women in this district make very fine straw braid which they work up into fans, hats, etc. It is equal to any I have seen in England and if a market were opened they might be induced to engage more extensively in this useful industry.

Resuming our journey up the Ts'ien-t'ang we come to a large market town called Hang-pu(航度) 20 li west from Kü-cheu. Great quantities of oranges are annually exported from this place which is surrounded for a distance of several miles by orange plantations. Pomelos and lemons are also produced here but they yield less profit

than oranges, so are not much cultivated. 25 li beyond Hang-pu is a village called Chao-hien (招 賢) and another of those trade obstructers the Li-king stations. A few miles from this village, on the opposite side of the river, there is a bed of semi-bituminous coal, but it is not much worked an account of the Fung-shui bug-bear. An inferior kind of coal is worked in a neighbouring hill but it is only used for burning lime, which is exported from this village. Above Chao-hien the country is mountainous and barren, but in the valley there are some magnificent Camphor trees, whose long arms stretching 30 or 40 feet on either side of the trunk, form a pleasing contrast to the stunted fir-trees on the surrounding hills. 80 li above Kü-cheu, we come to the Hien city of Ch'ang-shan (常山), one of the most important places on the river, as it is the 'door' through which all the commercial produce interchanged between Kiangsi and Cheh-kiang must pass. The finest specimen of road making I have seen in China, is the highway from this city to Yü-shan-hien ( F. 111) in Kingsi. It is composed of well set boulders with a line of stone-slabs in the centre; it is twelve feet wide and more than 30 miles long. A few years ago the traffic on this road was enormous, but all wheel-barrows have been stopped because they destroyed the road, and the Li-king tax has been increased so that now the Kingsi producers find it cheaper to convey their merchandise to Shanghai, via Kiukiang, than by Hangehow, or I-k'iao as formerly. Still there is trade enough to keep three or four hundred mules and as many coolies at work all the year round, carrying salt from Chehkiang, and tobacco leaf, grass cloth, pottery, cast-iron ware &c., from Kiangsi. Coal and lime abound in the hills on the borders, and near Yü-shan is a quarry of fine grained slate from which the Chinese ink slabs are made. The Inland Mission has a station at Ch'ang-shan, also in two of the villages on the great road between that city and Yü-shan where the work has lately been most encouraging. 50 li above Ch'ang-shan is a large market town called Hwa-pu (華 追) which some years ago exported a great quantity of tea to Ningpo and Hangehow, but the heavy Li-king on this river has turned the tide of trade towards Kiukiang. Large boats can seldom go beyond Hwa-pu, but small craft ascend the river as far as K'ai-hwa-hien (開化) a small thinly populated city in the Kü-cheu prefecture, 720 li from Hangchow. One branch of the Ts'ien-t'ang rises in the hills, on the Southern borders of Anhwui, another on the border of Kiangsi, but neither are navigable above K'ai-hwa. The cost of travelling on this river varies with the state of trade. I have hired a large boat with 8 berths and 9 boatmen from Hangchow to Kü-cheu, for \$7, but at other times I have had to pay \$15. A single berth may generally be obtained from Hangchow, or I-kiao to Lank'i—for \$1 and from that city to Kin-hwa the fare is 100 cash, to Kü-cheu 500 cash, to Kiang-shan or Ch'ang-shan 800 cash. The down river fares are usually less by one-third. The average time from Hangchow to Kü-cheu is seven-days.

### EDUCATION OF WOMAN IN CHINA.

BY S. WELLS WILLIAMS, LL.D.

THE Nü-'rh yü 女兒語, or Word to Girls, by Siu-kwăn 秀堃, formerly Governor of Kiangsi. A translation, with notices of the education and legal rights of women in China.

The author of this primer must have been a man of kindly feelings and sympathy towards girls, having a sincere desire to give them good advice in such a form as they could easily commit it to memory, and able to make his counsels so practical that their parents would feel them to be worth teaching. Siu-kwăn's fourth son, Yuh-ko, in 1860 filled the same post as his father, and the family has thus had a literary reputation. This little book contains 228 lines, mostly in tetrameters, numbering in all 967 characters, of which many are repeated several times, so that the labor of memorizing it is not great. It has no preface, and was published at the Wan-hiang Tsé 晚香树 Bookstore many years ago. It is a more profitable book to learn than the San-tsz King, which boys are made to memorize, for its advice is good and can easily be followed.

The Ti Tsz Kwei 弟子親 or Rules for Sons and Younger Brothers by Li Tsi-tsan of Kiang in the province of Shansi, is the counterpart of this hornbook; and Siu-kwăn himself has also written a second primer for boys. It is in irregular meter, and contains good advice in the conduct of life, how to avoid the downward paths of vice, and how to keep high aims constantly before the mind. From his official position, it may be inferred that he distributed copies gratuitously to those who would be willing to teach them.

There are no divisions or headings in this primer for girls, but it will be seen that from household cares it proceeds to speak of female dress and manners, and the respect due to their seniors and husband. The proper behavior towards secondary wives and sisters-in-law, the care of children and intercourse with neighbors follow, and the whole concludes with warnings to the indolent and scolding woman what her end will be.

## NÜ-'RH YÜ, OR WORDS TO GIRLS.

When wives and girls are still in youth, Much need they have of constant heed. At morn their place is first to rise, At evening last to seek their couch, To strive that all their work be done, And yield till others' meals are o'er; For if they're slack or dainty-mouthed, They'll tempt the men to downward paths. Let rice and flour, let oil and salt, Cups, plates, and spoons, the chopsticks too. And everything of household gear, Be nicely laid in their right place. Practised in using each and all, And apt in doing every work, Still say, "I'm dim where men are clear; I'm quite abashed to see them near."

Her mouth should ever be well rinsed, Her hands kept free from needless stain; What careless men have left in haste, She must lay by in its own place. Her hands and feet, her head and cheeks, Require a woman's careful thought; The lass whose back-turned glance is rare, Leads men t' admire her parent's care.

No pains she spares her dress to mind, Her tea and rice are clean and nice; For sluttish trace in rooms or clothes, A man despises or dislikes. A peck quite full of pearls and gems, For worth must yield to gill of rice; Embroidered gold, or flowers on silk, Can't well be ripped and washed for use ;-What will you do, in case of need, With phoenix wings and argus plumes, Whose brilliant hues have cost you dear In aching eyes and sickly frame? The sash which most adorns a dame Is pure and neat, polite and chaste,-Shows more in faithful, honest life, Than in grand style and showy dress. A spouse whose name is held in doubt, Though clad in gold and 'tired in gems, Is not like her, the loving wife, Whose pin's a thorn, and skirt a shift. Are unused food, or tea-grounds left, She lays them by with careful thought For those poor folk who come around. Compelled to live on chaff and earth; Each grain of rice, each floss of silk, Is just the blood and sweat of man,

Which used aright brings in reward, But lays up wrath when spent amiss.

Raise not the voice in boist'rous shout,
But speak your words in subdued tones.
To curb one's spunk and mind one's work,
Are marks which prove the lady true;
But ogling looks, the sidelong leer,
Humming a song for men to hear,
All lead astray, step after step,
To honor's grave and ill repute.
In olden time dames kept their rooms,
Each sex knew well its proper place.
Unless one shuns sour scandal's breath,
You'll sure invite men's carping words.

With filial duty serve the old, As if they were your household lords; Help them in kindly, patient acts, Without a word of grudging scorn; If for her servant asks a dame, Just carry out the word for him ; And if he's not within your call. Then go yourself and wait her words. To seniors always yield your place, And honor all whose rank is known: Help them to bear their ills and griefs. But do not fret them with your freaks: Serve great and small with equal zeal, And always let your will give way. If lord or lady ask your help, First with your husband counsel take, For he to you must heaven be, One whom you may not disesteem ;-For if this heaven should once fall down, Where then, in sooth, would be your lot? Mind, soold not those whose help you seek, Nor wasteful, aye, or cruel be.

A man who fears his wife's harsh tongue, And she who makes her goodman shamed, Are things at which men laugh and jeer. A wayward spouse, with aims depraved, Can oft be urged to mend his way By earnest words and constant talk, And quickened thus to higher life: Show him th' attention owed a guest, And mutual faith due to a friend; For wanton sports and cruel tricks, Alike disgrace both man and wife.

If no male heir to you be given, Beseech your lord to take a maid; And if she have a mother's joy, You, too, will not be desolate. The concubines brought to the house, Must straight be taught to keep the peace; For neighbors, hearing all their broils, Will laugh and hold you up to scorn; The more they scold the more they will, And clamor leads to discontent. Be chaste and kind in ev'ry act, And all will praise your gentle name. Let father's brothers, old and young, Sisters-in-law of every name, Each and all be daily served, Lest in your woe you plead in vain. One hundred years your age may reach, And to the last they'll seek your face. In thousand and ten thousand cares, In patience still your poise maintain. A household constant in its plans Can't well be governed by two wills; A seeming love, with strife within, Will soon destroy your health and fame. No cause for sneers from slanderous tongues When household cares the mother bears, And thrifty husband works abroad. Words that are not both pure and true, Degrade all dames who prize their fame; While she who gently leads the base, Proves by her lips her princely mind. Who with quick wit detects the facts, And clearly severs this from that; She never needs to change her tongue, Nor mend her speech by other lies; For enemies, who're thus aroused, Bring reddening shame and deep remorse.

Vile books should never meet your eye,
Nor filthy words defile your ear;
Ne'er look on men of utterance gross,
Nor tread the ground which they pollute.
Keep back the heart from thoughts impure.
Nor let your hands grow fond of sloth;
Then no o'ersight or call deferred
Will, when you're pressed, demand your time-

In all your care of tender babes, Mind lest they're fed or warmed too much; The childish liberty first granted Must soon be checked by rule and rein; Guard them from water, fire, and tools; Mind lest they're hurt or maimed by falls. All flesh and fruits when ill with colds

Are noxious drugs to tender bairns—Who need a careful oversight,
Yet want some license in their play.
Be strict in all you bid them do,
For this will guard from ill and woe.

With neighbors and with kindred dear, Let loving concord be the rule; Show kindly thoughts and warm regards, With timely gifts from your full store. Cheer other's progress with your praise, Nor make their failings known abroad; And when they try to bring you round, Just hear their words but argue not. To those who're under your commands, Weary and sad, hungry or cold, Speak gently still, and help them too; In every work let mercy sway. Beldames and strolling gipseys loud, Should never come within your doors; They lead you on to do what's wrong, And tempt men's hearts to brawls and strifes.

Whatever's said within your rooms, Should always be with care discussed; Lest hangers-on should pass it round, To cause a jeer or breed a grudge. Your gates and doors should not swing wide, Nor trunks and bureaus stay unlocked: Both day and night with constant care, Beware of thieves, beware of fire.

Lay up good works in liberal store, But do not seek to hoard your wealth; For if your child and grandchild thrive. The money spent will all come back. To gossip much and gad about Is like to bring regret and woe ; To feign you're dumb, or ape the deaf Is one device to get away. Learn well your station to fulfill, And this will check all angry pride. E'en heaven itself is not quite round, And earth too needs its gaps filled in. The three accords and virtues four, Should always be a wife's concern: If she give cause to be divorced, She's still disgraced without a bill.\* The virtues which adorn a wife. Are winning mildness, strict reserve, A prudent care, a loving heart,

NOTE in the text. "To be childless, or have an incurable disease (like leprosy), is no disgrace or fault." The san tsung or three accords, are those of a daughter to her father, a wife to her husband, a widow to her son. The sz teh, or four virtues, are purity, conversation, deportment and skill.

And when grown old, a sober mien.
The vices which disgrace a wife,
Are hatred, laziness, and lust,
A jealous heart, a gourmand's taste,
And lack of modesty and shame,

An honest and affectionate,
Chaste and filial wife and daughter,
Are honored still from age to age;
But wanton and defiant girls,
Their one life passed, are soon forgot.

When a wife loves her ease, and thinks chiefly of eating, Her husband will starve and her children may freeze; When her voice is too loud, and her tongue is too long, Then they go to the bad, and the house is destroyed; When her cries fill the lanes and ring through the wynds, The neighbours despise her, and call her an imp; Her goodman they ask why his girls act so vilely, And refuse to believe what she says in excuse. O woman, alas! who with you wants to chide, Since you never agree with what people say? Then try to amend, whenever you're wrong. When parents or husband shall bid you obey, No longer disdain their just wishes to meet, For your life or your death still rest in their hands. What good will it do, with your o'erweening pride And obstinate will, to have your own way? Girls of culture and polish no low clans produce, Their young and pretty ranks will brook no hoyden's place : When the wife of first rank loves the next "little wives," Her name is well known, the world gives her praise; When stepmothers' hearts yearn for all the old sons, The country soon knows who they are and their homes, The bride learns too soon of the task that's before her :-Such patience and tact, such skill and composure, Such wisdom to join the stern with the gentle ;-But if she succeed her reward will be great, For long as she lives the household reveres her.

The general purport of these counsels is creditable to their author. and it may safely be asserted that the comparatively high position among pagan nations which has been accorded to women in China, even from its earliest history, has been due in a great measure to the conviction that they must be properly taught. Look at their estimation in Moslem countries. How much higher the wife and mother stands in China and Japan than in Persia and India. influence which has done much to counteract the inherent evils of paganism, and when Christianity comes in truth, among these eastern Asiatics we shall find few obstacles to the highest elevation of the sex. Luhchan, an essayist of note and a writer on female education in 1712, expresses the general opinion of his countrymen on the desirableness of teaching women when he says, "The basis of the government of the empire lies in the habits of the people; and the surety that their usages will be correct is in the orderly management of families. which last depends chiefly on the females. If the curtain of the inner apartment gets thin or is hung awry (i.e. if the sexes are not kept

apart), disorders will enter the family, and ultimately pervade the empire. Females are doubtless the sources of good manners; from ancient times to the present this has been the case. The inclination to virtue and vice in women differs exceedingly; their dispositions incline contrary ways, and if it is wished to form them alike, there is nothing like education. In ancient times youth of both sexes were instructed. According to the Ritual of Chow, B.C. 1200, the imperial wives regulated the law for educating females, in order to train the ladies of the palace in morals, conversation, manners, and work; and each led out their respective classes at proper times, and arranged them for examination in the imperial presence."

Regulations like those here intimated involve the existence of suitable books in which to train the members of the Chinese court, and strengthen the inference that the education of girls among the people at large must then have been common. This inference is of the same nature that we make in the two instances of Deborah and Hannah about the same era, whose remarkable poems have been preserved, and indicate some culture and literary taste, as well as piety, current among the women of Israel. In estimating the position of women in China, it is almost impossible to avoid comparing them with that of the sex in Christian lands, where the highest examples of excellence are known, the highest motives to strive to reach that excellence are taught, and the highest rewards attainable here and hereafter set before every woman. Such arguments have their weight in now teaching the Chinese women those high principles, but they do not explain the attainments made in this direction among them in former times, and they are worth bearing in mind when we read so much harsh judgment on the degradation of the sex now.

Let us select a few notices from early records of the estimation in which women were held in those days, days which we hastily conclude were times of barbarism and ignorance because their books, their laws, and their arts have perished in subsequent revolutions and ruin. Those writings indicate that women were regarded as the objects of care on the part of the state, and held a high position in the family. In the Shu King, the eighth section of the Great Announcement of Duke Chow gives as one reason why he regretted the necessity of taking up arms to avenge the public wrongs, and calling off all the able-bodied men, that this would 'deplorably afflict widows and widowers by taking away their natural supporters. The references in the Book of Odes to the wife and mother also indicate that women were honored in the family circle, and that the marriage relation was defined by law and guarded by usage.

In a pastoral Ode upon the joys of country life, among other pleasing figures, is this one:

"Hark! how the merry feast goes round!
The husbands' hearts with love abound;
Their wives close by their sides are found."

In another Ode, one stanza thus refers to gathering the harvest:

"Patches of unripe grain the reaper leaves, And here and there ungathered are the sheaves. Handfuls beside we drop upon the ground, And ears untouched in numbers lie around;— These by the poor and widows shall be found."

As this whole Ode is regarded as describing the risks and duties of husbandmen, this portion of it may be taken as indicating the customs, if not the laws, which were in force in those times. Their similarity to those promulgated by Moses in the 23d chapter of Deuteronomy, about four hundred years before its supposed date, and most beautifully carried into practice in Ruth's time, will strike every reader. It is quite enough to convince one that they have not yet lost their force, to make a journey through China during the harvest, and see the women and children gleaning.

In another Ode, the inferior position and labors in life of daughters are described in contrast to those of sons; but throughout these scattered relics of ancient domestic life in China, we find no trace of the practice of female infanticide, of suttee, or immolation of children before the gods. In the Ode just referred to, the birth of daughters to the rulers who were to dwell in the palace of the dukes of Wei, just then finished, and celebrated by the writer, is thus anticipated:

"Daughters shall be born to him:
They will be put to sleep on the ground;
They will be clothed with wrappers;
They will have tiles to play with;
It will be theirs neither to do wrong nor to do good;
Only about the spirits and the food will they have to think,
And cause no sorrow to their parents."

The tile is here used as an emblem of weaving, because women prepare the fibres of the nettle-hemp and grass-cloth plant for the loom by rubbing them on tiles, even to this day. The erroneous rendering of this Ode by Dr. Morrison, who translated the fifth line by "She is incapable either of good or evil," has been shown by Dr. Legge; but it has been so often quoted by writers on the low position of women in China, that it has done the Chinese some injustice.

Another song indicates the stringency of the laws and customs relating to mariage in the twelfth century before Christ. It describes the resistance made by a lady of one state to be married to a man from another because his betrothal presents were not so complete as

the rules required. When he wished to meet and convey her home she and her friends refused to carry out the engagement. The other party brought the case to trial, and the lady made this Ode, asserting, that while a single rule of ceremony was not complied with, she would not allow herself to be forced from her parents' house;

"The dew thick on the wet paths lay, Thither at early dawn my way I might have ta'en,; but I said, 'Nay, The dew is thick, at home I'll stay.'"

"You say the sparrow has a horn,—
How could it else bore through your house?
You say this trial is a proof
That I exchanged betrothal vows.
But though you've made me here appear in court,
Yet at betrothal what you did fell short.

"You say the rat's teeth are complete,—
How could it else bore through your wall?
You say this trial proves my vows
Of plighted troth were perfect all.
But though to court you've forced me here to come,
My will is firm. I'll not with you go home."

- Legge's She king, 1876, page 70.

The influence of these utterances and examples upon the morals and usages of the Chinese during the centuries which they have been studied and memorized, can only be compared to that exerted upon our own by the writings of Solomon, the dramas of Sophocles, and the odes of Horace. They have given strength to the laws which still form part of the Ta Tsing Liuh-li relating to marriage and the obligations connected with family duties. These are contained in Chaps, cr to cxvii, and it is probably safe to say that no country, not Christian, can show, in its legislation, more care in guarding the sacredness of family ties, defending the purity of the weaker sex, and providing for the maintenance of widows. This high relative position I ascribe to the influence of the ancestral worship, in which the young are taught to ascribe equal honor to the mother as to the father, and a child grows up with the abiding impression that their protecting care over him through life depends very much on the reverence and support he gives their deified spirits.

Some of the most important regulations in the Penal Code may be summarized to show Chinese ideas upon the duties, position and safeguards of women as members of the state.

Chapter 101 contains eight sections defining the points on which each party to a marriage contract shall inform the other; and fixing the penalties for deception in respect of age, health, presents, and virginity; for affiancing the girl to a second man; for refusing to

give her up at the set time of marriage; or substituting another in her place at that ceremony; and lastly, stating when a marriage contract can be annulled. It is well known that the language has one character (妻) for wife: and quite another (妾) for the other women brought into the family. The relations between the two are acknowledged in the eyes of Chinese law, but our terms of first and second wives or wife and concubine, do not exactly convey the native idea. The tsich, \*, is not a wife at all, of which there can be only one, even in the The relation between the two is like that of Sarah and Hagar in Abraham's household, but the tsieh cannot be summarily ejected with her children from the family. She is taken into it by a kind of purchase and without the formalities of the first marriage, and while the word kia k is usually translated to marry a wife the native idea confines the act to taking a tsi 妻 and never supposes that a tsieh 畫 is intended, yet the children of the latter, like those of Bilhah and Zilpah in Jacob's household, are regarded as having the same rights as the wife's.

Section 102 forbids a husband lending his wife or daughter on hire, and exonerates the latter from all responsibility and punishment; if he falsely represents one of his family as his sister and gives her in marriage, he shall be beaten one hundred blows, and the consenting woman eighty blows, and sent back to her husband, losing all the presents. Most of the legal penalties which involve beating a woman with a bamboo, as in this case, can be compounded by a fine, but this depends a good deal on the judge.

Section 103 defines the punishment of a husband for degrading his wife to an inferior position, and elevating the *tsieh* to be a *tsi*; both the women, too, must be replaced in their first positions. In case a man becomes a bigamist, his second wife must be returned to her parents. Cases under this statute probably very rarely occur; and then where the husband had long changed his domicile.

Section 104 stipulates that when a son-in-law has been received for a time into his father-in-law's family, the latter cannot eject him; and is liable to a hundred blows, too, if he tries to marry his daughter to a second husband.

Section 105 forbids marriage during the legal period of mourning for a parent or husband; and a widow, who has received honorary rank from the Emperor while a wife, is debarred from a second marriage with any person. No widow can be forced to marry against her will; and even if the man die before his betrothal has been completed, the girl is upheld by public opinion in resisting all attempts to make her accept another husband, even to taking her own life to avoid it.

After her marriage, a daughter is considered to be as one dead in her father's household, so far as the ancestral worship is concerned; and during mourning this worship is daily maintained.

Section 106 forbids a legal marriage of either kind, if at the time either of the parties have a parent or a grandparent in prison for a capital offense, unless his or her parent in prison expressly commands it to take place; only there must then be no feast or music at the ceremony.

Section 107 declares a marriage between persons having the same surname, null and void. This law is observed by all classes, and has had great influence in maintaining the existence of the clans into which the Chinese are divided; the Manchus and Mongols do not often intermarry with the Chinese. A woman usually writes her maiden name after her married one to show her original family.

Sections 108 and 109 define the degrees of relationship within which a marriage is unlawful, and extends them farther than is done in Christian countries, including even the daughters of a father or mother's aunt, a son-in-law's sister, a grandson's wife's sister, or a mother's sister's daughter. All these connections are null, per se, and the parties are punishable with eighty blows. It is capital offense for a man to marry any of his grandfather's or father's former wives, or his father's sisters, or his brother's widow.

Section 110 regulates the punishments of any officer of government who marries a woman living in his jurisdiction; such marriages are to be cancelled, and the woman restored to her family. One object of this law is probably to prevent cabals and plots on the part of the local rulers with the chief families in their districts.

Section 111 prescribes the penalty for knowingly marrying a runaway female criminal to be the same as for the crime which she had committed, excepting it be a capital one; the marriage is also a nullity.

Section 112 makes it a crime punishable with death, "whoever confiding in his power and influence, seizes by violence the wife or daughter of a freeman, and carries her away to make her one of his wives;" and the woman shall be returned to her home.

Sections 113, 114, and 115, forbid respectively the marriage of officials with comedians, the marriage of priests, and the marriage of free persons and slaves; in each case nullifying the whole ceremony, and sending the woman back to her family.

Section 116 gives the law of divorce; but however just and explicit its provisions are to protect the weaker party, society in China has not moral power to prevent many wrongs being done to wives,

whose own petulance, idleness, wastfulness, and intrigues, more often bring misery and beggary on themselves, than the caprice or vices of their husbands. There are seven reasons for divorce, viz: barrenness, lasciviousness, thievery, jealous temper, talkativeness, disregard of her husband's parents and inveterate infirmity, by which is usually meant leprosy; and it is easy to see how much power they give to the husband. As an offset, however, the same clause stipulates that if the wife has mourned three years for her husband's parents, if his family have become rich since her marriage, or if she have no parents to receive her back, none of these seven reasons shall justify a divorce. The parties are allowed to separate by mutual consent; but if a wife elopes and marries another she is to be strangled. His desertion for three years absolves her from the alliance if she be ignorant of his existence.

Section 117 prescribes punishments of various degrees for contracting or assisting in unlawful marriages, and insists particularly on the necessity of the go-between in all legal espousals; his punishment in certain cases is the same as that of his principals. No penalty is mentioned in cases of breach of promise, for all affiances are made by parents and matchmakers, and the youthful parties to them seldom see each other till the wedding day.

Sections 315 to 323, all relate to wives and children, inferiors and equals striking and wounding their relatives and seniors. The last one justifies and defines blood revenge for the murder of a parent or paternal grandparent—an act which is also extolled by the moralists of China as proving the filial piety of a son or daughter in the highest degree.

I have no means of carefully comparing these laws relating to the rights and punishments of wives and women with those of other Asiatic nations in ancient or modern times; but I think it will be found that they are superior in most respects in regard to the former, and are gentler in many sentences for crimes, because of their sex. These are often much harsher than can be justified or than serves any good purpose. Two things should be considered, however, in making our judgment, viz: the Chinese authorities never desire or design the good of the criminal in sentencing him but intend his punishment only to preserve society from evil; and further, that they have no means or power at present to make imprisonment itself a punishment. They could not possibly maintain their condemned criminals in large prisons, nor find any employment for them during their terms of sentence, even if they could effectually confine them.

These extracts from the national code fairly show the best

opinion of Chinese moralists respecting the rights and duties of women. Archdeacon Gray has collected many examples of the savage and unjust treatment which wives and handmaids endure from vicious, cruel and lawless husbands: and the case only proves that in this as well as in Christian countries, men know better than they do. The few excellent and devoted women scattered over China at mission stations are daily giving precept and example in every form to those whom they can reach, and are showing the way which will lead and help the wretched to bear their sorrows. It is not well to be dwelling on all the miseries and ills in Chinese social life, for it tends to dishearten and chill the sympathies; and the condition of women in this land has too often been described in terms calculated to convey an unfair estimate. We should not forget to bring in the cheerful parts of their life and customs. No one assumes that women are treated as they ought to be, but that does not involve the conclusion that they are treated as bad as they can be; nor does mission work require us to dwell chiefly on the dark sides of native society.

Girls in China have less inducements to study than boys, and it is something in their favor that an education in the classics is considered to be so great and desirable an accomplishment. This sentiment has had an influence in preparing the way for foreign ladies to open girls schools, and through their pupils obtain an entrance into the domestic life of people, which otherwise might long have been closed.

The name of one Chinese woman deserves to be mentioned in connection with this subject, for her work has survived, and has been held in repute during the ages since its publication. This cultivated lady was Pan Hwui-pan, 班惠班 or Pan Chao, 班昭 who flourished in the first century. She completed the Tsien Han Shu 前 書 or history of the first part of the Han dynasty (B.c. 206 to A.D. 26), which had been begun by her brother Pan Ku, 班 固. Her father Pan Piao, 班彪 discerning her abilities, gave her a good education. She was married at fourteen to Tsao Sheu, 曹 壽, a clever and rising officer, whose early death left her a widow with young children. She then came to live with her brother, and assist him in his literary and official duties as historiographer. On the accession of the Emperor Ho 和 常 (A.D. 89), he became implicated in the falling fortunes of Tow Hien, a general of high repute, and was put in prison, where he died. His unfinished national history was committed to her care to complete, and the Tables and astronomical portions were her work. In order to enable her to do this, the young emperor assigned her apartments in the palace, with ample revenues and assistance, where

she completed this valuable record, retaining her brother's name as its author for he and her father had written most of it. It placed her on the pinnacle of fame.

For some reason the emperor espoused a new empress, and as she was still in her teens, he placed her under Pan Hwui-pan's instruction in poetry, elecution, and history. In this new position, she deemed it worthy of her best efforts to write the Nü Kiai & Rules for Women, for the improvement of her sex at large, as well as her pupil. It is comprised in seven chapters, which treat of much the same subject that the mother of King Lemuel had written upon a thousand years before. In the preface she says: "Although I am not talented, and my knowledge is limited, still my father spared no effort to instruct me in letters and sciences, and my mother early inspired me with a love for my duties; I cannot think, therefore, that I am unable to say something useful for persons of my own sex. I have had much experience in many things, and have learned the chief duties owed by my half of the human race to the other." She lays the greatest stress, therefore, on the domestic education of daughters by mothers who have been fully educated. The headings are all that need here be cited to show its character. 1st. The state of subjection and weakness in which women are born. 2d. Duties of a woman when under the power of a husband. 3d. Unlimited respect due to a husband, and constant self-examination and restraint. 4th. Qualities which render a femal lovable, divided into those relating to her virtue, her conversation, her dress, and her occupations. 5th. Of the lasting attachment due from a wife to her husband. 6th. Of the obedience due to a husband and to his parents. 7th. Of the cordial relations to be maintained with her husband's brothers and sisters.

I give a translation of the conclusion of this tract, which is, so far as I know, the only treatise on female eduation in any language that has come down to modern times from that early era. "Young ladies, who still remain at home under your parents' eyes, faithfully employ your time in thoroughly learning your present and prospective duties. Young wives, who have already passed into your husband's house, and have neglected before to learn the duties devolving on you in your present state, hasten to repair a fault whose consequences will be most serious. The careful study of these seven chapters will inform you what are the most important things to be done, and what you should most carefully avoid. Practice constantly what is here taught, and your daily tranquillity will be assured, and you be fully fitted to become good mothers. The example you will then set before your children will be more incomparably powerful and salutary than all the

precepts which they will receive elsewhere, and early inspire them with the love of right and virtue. The filial piety growing up in their hearts at the same time with right and virtue, will leave you nothing to desire for the rest of your days. You will be recompensed for all the pains you have taken, for all the humiliations you have suffered, for all the chagrins that you have swallowed, and for all the victories which you have achieved over yourself, and which have made you

what you ought to be."

Pan Hwui-pan lived to the age of seventy, honored and cheered to the last by her relatives and countrymen. She held her brother's office of historiographer many years; and had a patent of nobility granted her, styling her Tsao Ta Ku, 曹 大家 or the Great Lady Tsao. She was cherished by her imperial patrons, who honored her memory with a state funeral and a well-deserved eulogy. Her daughterin-law collected and assorted her writings, and thereby preserved the memory of this remarkable woman. At the end of a long momumental inscription cut on her tombstone, she exclaims: "May this precious souvenir of her virtues and merits cause her to live in coming ages, and be known even to the very last of her descendants!" Her high reputation as a historian and scholar is probably unique in the annals of her country, but her subsequent influence has been very much owing, no doubt, to her unsullied character and good deeds as recorded in her writings. It has been a great boon to her country women to have had such a character as hers to refer to and copy. In the year 1721, Luhchau, a scholar of Fuhkien, issued a fuller work on female education called Nii Hioh 女學 or Female Instructor; in his preface he refers to Lady Tsao's treatise as an excellent book, but disparaged by students because it is so brief. He enumerates the titles of seven other works on the same subject, and each one is criticised for its defects or erroneous teachings. All of them are rather to be compared to works like Sprague's Letters to a Daughter, or Hannah More's Education of a Princess, than to what we call schoolbooks; for such branches as Arithmetic, Geography, Ancient or Modern History, Philosophy, or Physics, are not yet taught in any native school in China. Luhchau gives in his preface a few hints upon the importance of educating females as a reason for his own performance, and describes his anxiety lest he should have said anything likely to be detrimental to their progress. A review of the Nü Hioh is to be found in Vol. 1x. of the Chinese Repository.

I have referred to these two books of Pan Hwui-pan and Luhchau, issued at an interval of nearly seventeen centuries, to show the uniformity of Chinese ideas as to the best mode of training wives and

mothers. These instructions and standards for conduct are far higher, indeed, than the attainments of the sex, but it is a good thing for their progress to have the highest teachings and examples in their own literature constantly set before them. Many of the pai-fang and pai-leu scattered throughout the country and in the cities were erected in honor of distinguished women, whose memorials are there read by myriads of their countrymen who would otherwise never have known their virtues or heard their names.

### NOTES FROM SHANTUNG.

What one gets to eat in a Shantung Inn.

ON the road from Chefoo to Tung-chow; four dishes of some one of the following articless viz: pork, scrambled eggs, cabbage, vermecilli; to this add a limited allowance of samshu, also wheaten pancakes, raised bread, or unleavened biscuits ad libitum are offered. This is the regular bill of fare and the liquor is charged in any case. The price is 120 cash a meal. On all the great roads you can obtain such of the above dishes as you choose to order. Besides these, in the larger inns you get dishes of Japanese gelatine. With these richer dishes there is commonly a sauce of mustard, chives or garlic. In the season it is the custom to eat raw onions, with the tops, and even garlic. Two or three varieties of crab sauce are used and several kinds of soy; also pickled eggs, carrots, turnips and a variety of salt condiments; as drink, gruel in great variety, rice, millet, sorghum and barley, all being used; everywhere in town and country the favorite Shantung dish, Mien. This is simply flour paste drawn into long thin strings and boiled, something analogous to Genoese paste or Maccaroni. In the large eating shops a rich soup is added; in the inns commonly a simpler dressing with a little vinegar. Chives or Garlic are always used for seasoning. The mixture is poked into the mouth with the chop sticks aided by a timely inhalation."

If you wish it, meat pies, *i.e.*, pastry stuffed with suspicious varieties of meat and boiled like apple dumplings, are to be found in the larger places only, except on feast days.

Finally, in the season, cherries, apples, pears, peaches, apricots plums, persimmons and grapes. You buy these, however, on the street, never of the Landlord. I submit that with *clean cookery* much of this food is not despicable.

Carriage of farm products and merchandise in Shantung.

GOING about the country in the immediate region of Tung-chow everything is carried by donkeys and mules on pack saddles.

Besides the above, the great road from Chefoo westward to Tsinan-fu abounds in carts. Passengers are carried in immense lumbering machines covered with matting and drawn by 5 or 6 animals. Wealthier passengers and imported goods bound for the interior are transported with a little more dispatch in the smaller carts. These are covered carriages and drawn by two mules.

As you pass over the Jao-yuen hills down into the Ping-du plains your ears are pierced with the endless creak of wheel-barrows. In all that region and on to the west everything is carried by wheel-barrows.

The purchase of a farm cart about Ping-du indicates considerable wealth, at least a high degree of prosperity. I saw there a whole cart load of boys, some 12 or 15, riding to the harvest field and cart-loads of sheaves returning much as in Britain or the United States.

What you meet on the roads in Shantung.

AT Hwang-hien I saw large numbers of bales of raw native silk neatly packed in bales covered by Shantung carpeting and on its way from Chi-hia, where for the most part it is produced, to Jeo-tsun, a busy mart beyond Ching-chow-fu where it is woven.

On the road past Hwang-hien I met men with heavy wheel-barrow loads of a grey clay. It is used in the place of starch for giving lustre to white garments. Considerable quantities of braided wheat straw, taken on pack saddles by mules to Chefoo, where Messrs. Cornabe & Wilson, particularly, buy it up and ship it to Britain and perhaps America are also met. This industry adds largely to the family income all about Lai-chow-fu, as all the women and children ply the art of braiding. Small dealers go around and buy it up by the ounce.

Numerous mules loaded with the Shantung Vermicelli going to Chefoo for the southern market are to be seen. It is produced from the *Liu to*, green bean, of Shantung, a bean or pea which is nearly pure starch.

A peculiar local product of Shantung.

THE writer of this, spent a week in November last, at a village in the Jao-yuen District where chiefly centred a local trade of some interest. As he entered the inn at the fair village of Pi-ko his curiosity was excited by the general diffusion of a fine scarlet dust on the floor and walls and brick-bed of one of the rooms through which we

passed in going to our quarters. When preaching afterwards at the fair, he saw four or five men moving about among the crowd whose pants and coats were stained and their faces and hands dusted over with some substance of a bright scarlet color. They carried baskets of the same brilliant appearance. On inquiry I learned that a plant called "purple grass" was cultivated in this district. The inn was one of the places where it is stored and packed in bales, whence it is sent mostly to the South, where it is used solely for coloring the red candles with which we are all familiar. I was informed that it will color nothing else but candles. What is it? Is this statement correct?

# The Shantung Lark.

I DO not remember to have seen attention called to the fact that the sweet singing English Lark, or a variety of it, abounds in Shantung. On a late pedestrian tour up and down the Shantung hills, I everywhere heard and greatly enjoyed its music. The Chinese appropriately name it the bird of heaven. It is a rude change from this sweet songster suggested, by I know not what law of association, to the saucy magpie, and a scene I witnessed on the 1st June, on the road near Chefoo. It was a pitched battle between a magpie and a snake. I fancy each wanted to eat up the other. The magpie seemed to be on the aggressive. My approach put an end to the controversy. But the Magpie returned to it after I had passed. I am curious to know which party got the good dinner.

## Fung-shui in a Shantung Inn.

FOOT SORE and weary, after a walk of 16 Eng. miles, having made the ascent of one rugged hill and the descent of another since our last stopping place, Mr. Lan and I gladly entered old Mr. Jao's Inn at Jao-kiu for dinner. It was a fine large inn and apparently had been used as such for more than a generation. The particular thing that attracted my attention was this; in the middle of the room facing the street, there arose from the earth floor, an elevation of some 30 inches with a circumference at the base of something over 4 feet. On inquiry I found that this earth mound was nothing else than the dirt brought into the inn on the shoes of countless travellers each unconsciously adding his quota until the hillock had grown to its present dimensions. The landlord had scrupulously hoarded these gains and regards the presence of this mud-hillock in his kitchen as securing every blessing to the family. The only explanation attempted is, "It shows the Inn has good Fung-shui."

P.S.—The landlord told me he occasionally saw a copy of The "Wan Kwo Kung Pao." I wonder how how many years of that paper regularly taken in would clear out that vile accretion of ages,

C. R. M.

# Cheap Church Bells.

I was greatly pleased on a late visit to the churches in Ping-du to find two of them provided with native bells which answered fairly well for summoning the people to worship. Mr. Yuen, the Pastor, had given the order and a native had east them. They are of a particular variety of iron called kwang tich, which sounds almost as well as bell-metal. Every Missionary must have felt the need of a bell in country churches, the more as clocks do not abound. Mr. Yuen's bells are not large, and cost only a few hundred cash. They are not provided with a clapper nor are they permanently mounted. At Sa-ko, Mr. Yuen hung the bell at church time on the projecting ornament over the church-door and struck it with a hardwood rod on the outer surface. Have the country churches about Amoy and Fuchow used them? It is good for the Chinese Christians to have a Church bell; better to rely on themselves in getting it.

## "Have you got rich this time?"

WE had been away from home on a twenty days trip in the country. We were now only 20 miles from home at Shi-sien, at the inn waiting for supper. The inquirer was a young man also on his way to the city. He had already had some conversation with the donkey driver and knew from him the fact that we had visited Lai-chow. Ping-du, Jao-yuen, and other places. He had inferred that we were engaged in business of some kind and that it was probably lucrative. And so coming to the point at once he addressed me, "Aged Sire, have you got rich this time?" Mr. Lan and the donkey driver at once explained matters to him. I was startled and silent. To me the question had a deep spiritual significance. Have I got riches for Jesus this time? There are jewels here for Jesus' crown that will enrich the gatherer to all eternity. Have I won souls for Christ? Time is precious. It may be now or never. Have I enriched myself, and have I done it this time? Brethren, venerable Brethren, have you enriched yourselves this time?

### MONGOLIAN RUINS.

By Hoinos.

RUINS in Mongolia would be a more correct expression, for the Mongols have hardly anything that could go to ruin. A tribe of Mongols who inhabited any district, on abandoning their locality would leave few traces of their occupancy. Immediately after their going there would be scraps of felt, rags of skin clothes, and cotton clothes, odds and ends of tent wood, mouldered fuel, circles of cattle pens at first barren then luxuriant, a heap or two of ashes, and a well.

Twenty years later there might be a remnant of ashes and a slight depression where the well had been, add a few years to that again and it is questionable if even the filled up well would be discernable. The only impression that a Mongol ever makes on a landscape, the only impression that has anything lasting about it is the horse enclosure, a circular earthen wall which is sometimes thrown up to confine horses at night.

Whence then come the ruins in Mongolia? The Mongols themselves have little or no explanation to offer concerning them. There seems to be a sort of general tradition that once upon a time the Chinese occupied a large tract of Mongolia, extending, according to some versions of the tradition, as far North as Arga, and that they were at last driven out of Mongolia by a victorious Mongol leader who swept the land clear of the detested and despised Chinaman. At the present day the same despised Chinaman is slowly working his way up North, gradually displacing the sparse tents and the flocks and herds of the Mongols, by fields of grain waving around numerous and comfortable looking homesteads. The Mongol as he shifts back his tent farther into the desert, heaves a sigh for his departed glory and nourishes in his heart a prophecy said to exist, that in the future there shall arise another great Mongol leader who will again sweep the land clear of the intruder with the battle cry of Mongolia for the Mongol.

The ruins are principally of two kinds-Cities and Mills.

The Cities are very numerous. Almost anywhere within eighty or a hundred miles of the present Chinese frontier, these cities may be met with. All that is now left of them are the the mud walls crumbled and smoothed off into mounds, grass grown, and seemingly nearly as durable as the natural features of the country themselves. Some few of these walls having more perpendicular parts left, betoken

an antiquity of no great age, but most of them are crumbled down to an angle of durability that seemingly would be little affected by two or three hundreds of years. If it is true that earth mounds are the most durable mounments that human industry can raise, some of these cities may be of a very ancient date indeed.

In some few of these cities may be found a few bricks, a few peices of tile, or a block or two of marble, and near the entrance of one city, till a year or two ago, might be seen standing a perpendicular stone, which probably stood as it had been placed by the same hands that raised the walls that are now represented by crumbled mounds. It is probable that Chinese literature gives an account of the population who built and inhabited those cities, but in the localities where those cities stood, and among the present inhabitants of the place who tend their flocks there, and ride up of an evening on to these mounds to see if their cattle are coming home, no tradition even of the people seems to be left. "Their memory and their name is gone." The ruins of the cities are not at all strange. They are just what might be expected, perhaps what would be found some hundreds of years hence in a Chinese district if the inhabitants were driven out and their country made into a sheep walk tomorrow. But the mills are curious. They are in various degrees of preservation. Of some there only traces left. are preserved better, nearly half being left. Some again are perfect They consist of two parts—a circular groove and a great round stone with a hole in the centre. It is quite evident that the circular stone ran on its edge in the groove. The stone is about six feet in diameter and a foot more or less thick; while the groove describes a circle of about twenty six feet in diameter. The groove is very shallow, being only about seven or eight inches deep. These mills are numerous in Mongolia. The groove stones may be found put to a variety of uses by the present Mongol. Are stepping stones wanted for crossing a stream, these old groove stones are hunted up and brought into use; is a big stone wanted for almost any purpose, an old groove stone is most likely to be the first one that offers; does it happen to be necessary to make a run for the water from the well to the watering trough, old groove stones are placed with the curve reversed in alternate stones, the joints made water-tight with a packing of old felt, and there is a conduit, winding a little it is true, but more durable than the wooden trough itself; and in not a few cases poorer Mongols do without a trough at all, and water their few cattle from a run of these same groove stones placed end to end and joined as described above with felt.

It is only in the less inhabited districts where no one wanted to use the stones that these rude mills can be seen entire. The question arises what were they meant to grind? It could hardly be grain. For grinding grain the stone wheel seems superfluously heavy, and the immense diameter of the groove incoveninently large. What else could it be that these bye-gone people wanted so badly to grind that they had to set up their cumbersome mills everywhere, and whatever it was that they wanted to grind, whatever persuaded them to give that mill so great a circumference, as about eighty feet? Would not a smaller circumference have done equally well? Are there any such mills used for anything at the present day. Or were these rude mills used by a semi-barbarous or half instructed people who did not know enough to make more convenient mills? Perhaps some of the readers of this magazine in course of their Chinese reading may have met with something that would throw light on the builders and the use of these old mills. If so perhaps they will let us know what they have found.

These old cities, these old mills call up sad thoughts in the breast of the traveller in his lonely journey over the plain. They point to the fact that the land that is now desolate, destitute in many parts of cattle even, once was well peopled. Some ruthless force must have violently set back the hands of progress. It is impossible to sympathise with the Mongols who rejoice in their land reclaimed from the possession of the invader, and as the traveller sees his silent string of camels winding along a road, in which with shuffling feet they tread on the now worn level foundations of the walls of houses, it is impossible not to think how much more attractive the landscape would look if thickly inhabited, even by a people who knew no better than set up mills twenty odd feet in diameter and teach their children to salute the traveller as "Foreign Devil."

### COLOUR-NAMES IN MENCIUS.

IN reading over the works of this great man I have been struck by the variety of expressions used by him to represent the changes which he observed to pass over the countenances of men, indicative of the condition of their minds. For a fuller appreciation of the philosopher's minute observation of human nature, which seems to have been his distinguishing trait, I have thought it well to make some reference to the subject—it having, so far as I an aware, never yet been treated. He is remarkable for the fewness of his references

to the 五色—the five colours; preferring to deal rather with qualities than generalities. 白, White, occurs only in some half-a-dozen passages; 青, Green or Blue, is not found, though its derivative 清 in the sense of clear occurs in Book IV., (Legge p. 175, to whom all future references will be made), in the passage:—

"There was a boy singing,
When the water of the Ts'ang-lang is clear,
It does to wash the strings of my cap."

黃, Yellow, occurs twice, 黑 Black not at all, and 赤, Carnation, only in derived sense, to which I shall refer later on. Out of the 五色, I find then only two, viz: 白 White, and 黄 Yellow, which are used simply. Let us deal with these first. 白, White, occurs first on page 4, in a quotation from the Book of Poetry, and is used of the colour of birds;

"The king was in his spirit-park;
The does reposed about,
The does so sleek and fat;
And the white birds shone glistening."

In the next passage, p. 272-4. It is used (1) in the abstract, (2) of a feather, of snow, and of a gem, (3) of the colour of a man and of a horse. The passage reads:—

"Do you say that by nature you mean life, just as you say that white is white? Yes, I do, was the reply, Mencius added, Is the whiteness of a white feather like that of white snow, and the whiteness of white snow like that of a white gem? I consider him white.... There is no difference between our pronouncing a white horse to be white and our pronouncing a white man to be white."

We thus see how white can embrace anything between the colour of snow and the colour of a man. There are two more passages in which the word 白 occurs in a more restricted sense, pp. 8, 25, but as the second is merely a repetition of the first, it will be sufficient to refer to the former. It is used of "gray-haired men", and the expression is 預白者 "gray-haired men will not be seen upon the roads." It seems to be an expression which has acquired the meaning here given, without giving us any key to the relation of 預 to 白. May the word 預 not mean he with a 'large head' or else, as is I think more probable, 預 is for 變, whiskers; though in this case it is difficult to know why the adjective 白 should follow the noun. Vide 說 文 sub voce.

The meanings assigned to fa then in Mencius are (1) The colour of birds (p. 4, and their feathers by direct specification in p. 272), (2) the colour of snow (p. 272), (3) the colour of a gem (4) the colour of a horse and (5) the colour of a man either (a) with reference to

his skin or (b) his hair, (p. 8), in which latter case a qualifying epithet is added.

黄, Yellow, occurs twice, viz on page 161 to denote the colour of water, not perhaps of ordinary water, though in some parts of China the water has always a yellowish hue from the nature of the soil (cp. also "The yellow river"), but to denote the wayside pool in which the earthworm delights to refresh itself:—

"Now, an earthworm eats the dry mould Above, and drinks the yellow spring below."

In another place, speaking of water (vide supra) he distinguishes the clear from the muddy, using for this latter idea the word 濁, a word in regular use to-day for muddy water.

"When the water of the Ts'ang-lang is muddy, It does to wash my feet."

In the only other passage where it occurs it is used as if the noun it qualifies were included.

"He gave tranquility to their people, who welcomed him with baskets full of their black and yellow silks &c." Dr. Legge adds: It is said—'Heaven is azure, and earth is yellow. King Woo was able to put away the evils of the Yin rule, and gave the people rest. He might be compared to Heaven and Earth, overshadowing and sustaining all things in order to nourish men'" (Page 150).

With reference to 赤 the only other colour belonging to the 五 色, we have only to remark that it occurs (1) in the phrase 赤 子—"If an Infant (赤子) crawling about is on the point of falling into a well, it is no crime in the infant," and (2) on p. 198 "The great man is he who does not lose his child's heart (赤子之心)." Of course no explanation is needed, the word referring to the colour of the flesh, Comp. p. 83. For derivatives see below.

In the place of 黑 we find 호 in the passage above quoted respecting silks, but it seems to have rather the idea of azure than black. On p. 114 we have however an expression which should be noted as it contains a derivative of 黑 viz. 墨. "His face is of a deep black." This is the more remarkable from its contrast to the clothes worn during mourning. The mourners clothes are white, his countenance 'a deep black.' But before we pass on to the expressions denoting changes of countenance we must examine one or two more expressions applied to natural objects. On p. 21 Mencius is found asking the king if he desires something so strongly, "Because he has not enow of beautifully coloured objects to delight his eyes." The words are \*\*\mathbb{R}\* \mathbb{E}\*, variegated, adorned with colours, cf: \*\*\mathbb{R}\* \mathbb{R}\* \mathbb{R}\*

it be confounded with vermilion." The colour referred to is represented by the word \$\$, but as the expression is borrowed from the Analects we will only refer to it here, leaving the explanation till we have an opportunity of taking it up in its proper place. occurs no where else in Mencius, neither does 朱 vermilion in the sense of colour. In p. 131, we read of the dark valleys, but the word is not so much one of colour as of secrecy, solitude and quiet. Yet the same epithet is used on p. 169, of "a sovereign who carries the oppression of his people to the highest pitch. He will be styled 'the dark' 幽." A synonym of this word (图) is used at p. 74, in a quotation from the Book of Poetry, "Before the heavens were dark with rain" (陰), and yet another word is used on pp. 8, 229, in speaking of "The black-haired people of the remnant of Chow." The word 黎 (closely connected with 型) has had a good deal of thought bestowed upon it by philologists, Caldwell (Dravidian Grammar), Schlegel, Chalmers, and others having suggested the possibility of a connexion with the Sanskrit Ar or Ri-to plough. (Vide 'Origin of the Chinese' where the learned author states that "the character has etymologically nothing to do with black," which may however, "have come to be its secondary meaning" p. 37).

We thus have some 5 terms denoting dark or black, viz; 墨, 幽, 陰, 芝, 黎. I now come to the point on which I have already laid stress, namely, a consideration of terms expressive of change of countenance. The different feelings to which man is subject find expression in Mencius in three ways. These are;

(1) By the use of epithets like the following, 戚 戚 焉, p. 17, 明 睊, p. 36, 芒 芒, p. 67, 望 望 然 p. 83, 綽 綽 然, p. 95, 頻 顧, p. 162, 囂 囂, p. 329, 皞 皞, p. 331, 踽踽 涼 涼, p. 376, &c.

(2) By means of expressions such as angry, pleased, contented, ashamed, &c., the most freely used being 稅, 取, 惡 &c., falling in most cases under the radical 水.

(3) By means of words expressing the change which passes over the countenance. In this respect the word 色 retains, in Mencius, its etymological meaning. The 試文 derives it from 人 and 月, and defines it by the two words 顏气. "the effulgence from the countenance "referring to the change of colour in the face (Williams). We have already noted the expression used by Mencius to denote the appearance of a mourner. "His face is of a deep black." This is followed by the remark "Those who had come to condole with him, were greatly pleased with the dejection of his countenance 顏色之版." The word 顏 had so established itself as a word for colour that we find it in the Shan dialects occupying the place which 色 usually occupies

in Chinese. Hence the Shan words aneng, angpuck, etc., correspond to Chinese 顏 紅, 顏 白, instead of 紅色, 白色, the adjective or qualifying word following, not as in Chinese, preceding the word qualified. The dissyllable 顏 色 occurs once more in Mencius simply in the sense of appearance, the look of the face. The look or appearance differs with circumstances, and Mencius proves often "the face is an index to the heart." What can betray a man's nature more quickly than the steady or restless look of the eye?

"Mencius said, 'of all the parts a man's body, there is none more excellent than the rupil of the eye. The pupil cannot hide a man's wickedness. If within the breast all be correct, the pupil is bright. If within the breast all be not correct the pupil is dull." Another has said "The light of the body is the eye, &c." Matthew VI. 22-3. The word for bright is 瞭, for dull 眊. The idea is further developed by the philosopher (p. 336), in the words "What belong by his nature to the superior man are benevolence, righteousness, propriety and knowledge. These are rooted in his heart; their growth and manifestation are a mild harmony ( expression, glow, colour) appearing (译 a synonym of 瞭) in the countenance." See the commentaries. That the eye delights in colours was well known to Mencius; "for . . the eye to delight in beautiful colours is natural," and it is not surprising that 好色 should have come to possess the meaning now by general consent attached to it. It seems to have been a weakness of the Chinese to love beauty (sc. women), and Mencius seems to some extent to justify it. "The king said, 'I have an infirmity; I am fond of beauty.' The reply was, 'Formerly king Tae was fond of beauty and loved his wife . . . If your majesty loves beauty, let the people be able to gratify the same feeling." Yet this does not satisfy the heart, for he says again "The possession of beauty ( and see the commentary) is what men desire, and Shun had for his wives the two daughters of the Emperor, but this was not sufficient to remove his sorrow." But who can withstand the "The desire of the child is towards his father and mother; but when he becomes conscious of the attractions of beauty, his desire is towards young and beautiful women." The philosopher Kaou, though he draws swords with Mencius on some points is at one with him here. He says "To enjoy food and delight in colours (色) is nature."

Having thus far dwelt upon the words expressive of colour, especially the colour of the countenance naturally, let us now see how pleasure, anger and shame are expressed. (1) Pleasure, although generally expressed by such words as **R**, is spoken of in one place

as 喜色. The people hear the noise of your carriages and horses, and see the beauty of your plumes and streamers, and they all, with joyful looks say to one another, "That looks as if our king were free from all sickness.

(2) Anger is generally expressed by words such as 不悦, &c., yet we read of passion displayed in the countenance. "Am I like one of your little-minded people? They will remonstrate with their prince, and on their remonstrance not being accepted, they get angry, and with their passion displayed in their countenances, they take their leave." Unrest (whether from anger or desire) is similarly spoken of. "When Meneius left Ts'e, Ch'ung Yu questioned him upon the way, saying, 'Master you look like one who carries an air of dissatisfaction (不像色然) in his countenance." (See further under Shame).

(3) Shame. This is sometimes from modesty, at other times from a sense of guilt. In most cases it is attended with blushing. Now, although some curious things have been written on the different ways in which people blush, it is unquestionable that the Chinese formerly (as well as now) manifested their shame by a change of expression in the face. We will just gather up some of the cases in conclusion. Mencius having an audience with King Hwuy of Leang said "Your Majesty told the officer Chwang that you love music; -was it so? The king changed colour, and said, I am unable to love the music of ancient sovereigns." A new expression occurs on p. 57. "Do you give the superiority to yourself or to Kwan Chung? Tsang Se, flushed with anger and displeased (施 然 不 般) said, How dare you compare me with Kwan Chung?" A third expression occurs in the following passage "Tsze-loo said. There are those who talk with people, with whom they have no feeling in common. If you look at their countenances (色), they are full of blushes (赧 赧 然)." P. 223 tells of one who "blushed deeply," p. 227 that "when Shun saw Koo-sow his countenance became discomposed," p. 315 that Shin changed countenance" &c. Lastly, in a quotation from the Book of Poetry we read "The King blazed (赫) with anger." (Vide supra under anger.)

In a first attempt at an arrangement of synonymous and related terms, one may be somewhat excused for want of arrangement and conciseness, but if I should attempt another field, I trust I shall not only be able to follow out more fully the order of thought, but to add illustrations from other eastern and western sources.

### MISSIONARIES AND THE "TOERATION CLAUSE."

THE time has come for Missionaries to inquire whether they overstep the limits of modest propriety when they invoke, as they sometimes do, the protection of the treaties against persecution.

The occasion for this inquiry is found in the cropping out, here and there, of a sentiment that toleration clauses are excrescences on treaties, and interference with persecution an impertinence in diplomacy.

The most conspicuous display of this sentiment has been in the Diplomatic Bureau. The pioneer exhibitor would appear to be the late British Minister to Pekin, Sir Rutherford Alcock. The lamp of Sir Rutherford's public life has ceased to burn and he himself has passed away from the sphere of official activities. His diplomatic productions, few in number, are preserved in the dry and dusty catacombs of Downing Street where they rest in undisturbed repose along with the political remains of much other quinquennial greatness consigned to Blue Books and the worms. It is apparent from these writings that Sir Rutherford was ready at any time to sacrifice the well being of his Missionary countrymen in order to promote "the interests of our trade and commerce." He improved his opportunities to place upon record his antagonism to Missions, and while doing so could not resist the temptation of blending with it an elaborated expression of the Christianity of his native land.

We next have an exhibition of the feeling in a member, here and there, of the Consular body. To the honor of the service be it said it is not found among them all. There are certain consular officers from whom, when a Missionary goes to them with an appeal, he never expects to get a hearing until he has listened to a monody on the impropriety of "the missionary clause" already as familiar to him as a school boy's declamation. He is told, for the twentieth time in his experience, that such an unfortunate clause should not have been in the treaty. With a marvelous obliviousness of official indifference to Chinese predilections in other respects, he is told, we should not exact from the Chinese that which they are not willing to yield. Forgetting that their function is executive and not legislative, such officials evince a purpose to carry out, not so much a treaty already existing, as one which in their judgment ought to exist. When the Consular homily is ended, if anything is done in answer to the Missionary's complaint, it is done much after the manner in which a lounger in the shade would pitch a penny to a roadside beggar.

Following in order we have the newspaper scribbler, the magazine writer, and the man who publishes a book plentifully besprinkled with flings at Missions, with now and then an acrid chapter wholly devoted to the berating of Missionaries whom he never has seen, of religious services he has never attended and of work he knows nothing about. A striking uniformity of structure marks these articles. usually with an ostentatious profession of regard for "genuine missionary work." The design of this is to produce, if possible, in the minds of a credulous public, the impression that the writer is about to speak as a friend and not as an insidious foe to Missions. Then follows, with manifest relish, a waspish criticism upon the Missionaries themselves, given with much fatherly advice which reminds one of the pious regret with which the Duke of Alva was wont to lash together two and two, back to back, a company of Dutch burghers and pitch them into the sea-or perhaps of the pensive sadness with which, in the stern discharge of painful duty, Judge Jeffries would sentence a snivelling dissenter to the pillory and to prison.

Now in regard to all this it may be said, first of all, that the Missionary body can lay claim to as delicate a sense of honor as may be possessed by any other class, whether connected with the civil or military service or engaged in mercantile pursuits. If they had no well-founded right to an anti-persecution clause in the treaty, they would have the manliness not to avail themselves of the accident of its being there. But they hold that it is proper that it should be there. As a matter of expediency the majority of Missionaries think it is better to avail themselves of that clause only in extreme cases. But, considered as a question of right, they maintain that when they do choose to make an appeal that appeal is entitled to at least a respectful hearing such as is extended to other classes of their country-

men engaged in reputable pursuits.

It is true the extension of trade is very commonly the occasion of a treaty being made. But it is an unfounded assumption that the extension of trade is the only legitimate matter with which treaties may deal. It is to the credit of enlightened peoples that, in adjusting their relationship to other nations, they may and do, as occasion may serve, rise above the operations of the bazaar—that they are capable of discerning that a successful commerce brings with it a certain amount of moral obligation and that it is incumbent upon them, especially when making treaties with less advanced nations, to show themselves as regardful of great principles of right as of great possibilities of trade. On the other hand it is to the disgrace of a nation when it is willing to make the sordid confession that in forming relations with other States it has exclusive regard to its own factories and that its interest in other peoples is dependent on the market they afford—upon the number of cargoes that can be shipped in and the boxes of Mexican dollars that can be carted out.

Occasionaly we find that when nations make treaties they have regard to something else beside the loom and the anvil. Without violating the independence of other States or insulting the self respect of other peoples, they do, nevertheless, under appropriate circumstances, take occasion to lighten the burden of the oppressed—they exercise the privilege of giving expression to their disapproval of great wrongs even when it is not wise nor expedient to give practical effect to their protest. The history of Western treaties is a confirmation of this. In this way we have seen the persecutions in Roumania, Bulgaria, and Bohemia made matters of cabinet consideration and treaty stipulation. Just recently Sir Garnet Wolesly has seen fit, in a treaty, to incorporate a check to the cruelties arising out of Zulu superstition about witcheraft.

Of England, more particularly, it must be said that one of the distinguishing glories of her foreign policy has been, that her ascendency among half civilized tribes has exhibited something else than mere truculence to the interests of trade. Under judicious guidance she has used her prestige for the shelter of the down-trodden and the abatement of hoary-headed wrongs.

It is because England has done thus that the best men of other nations, not benefitted personally and, possibly, a little injured by her commercial pre-eminence, have nevertheless wished her Godspeed and have invoked a benison upon her advancing flag. They have been compensated by the conviction that British influence in the councils of semi-civilized nations meant civil enfranchisement and social elevation. It has been the distinguishing renown of England's Cabinet Ministers that, while sedulously promoting the productive industries of their own kingdom, and while seeking the largest outlets for them in other lands, they have not been indifferent to the cry of weakness and appeals for such help as could be rendered without involving the home government in trouble. Those Cabinet offices have been honored, in time past, by the incumbency of men who did not accept a bribe of commercial gain and consent to be blind when the lash came down, and deaf when the cry of the slave went up, and dumb when the piratical dividends of the slave trade were being paid out. Accordingly there are not now, and there never will be, any more radiant pages in the history of English diplomacy than those in which are recorded its persistent efforts to stamp underfoot that iniquitous traffic. Thanks to that persistence, it is known to all the barbarous tribes of Asia and Africa, that England possesses a culture as well as a commerce, and that wherever her flag staff is planted human bondage must cease to exist.

The so-called Toleration Clause in the treaties with China is an expression of sentiment similar to that which made protests against the slave trade. It is not intended to furnish efficiency to promote Christianity which, like every other form of religion, must stand on its own basis. It is simply a denial of the right of one man to hound another man to death for opinion's sake—and indicates, what is constantly being exhibited in the West, that the people of Britain would not look with indifference upon religious persecution. That clause is the one feature in the treaty which shows to the Chinese that the English people to-day do value something else beside pounds, shillings, and pence. It is the only clause which relieves the treaty from being an utterance of unalloyed commercial selfishness.

And has England erred in this? Who condemns her? On the contrary who does not congratulate her upon having a succession of broad-minded statesmen leading the vanguard of human progress. It is true that, now and then, one of these statesmen may be found exceeding the limits of propriety, but so prompt is the criticism that a rectification soon follows. Who says it was assumption in the English people to protest against the continuance of suttee in India? Who says Sir Stratford De Redcliff did wrong to protest against wicked intolerance in Turkey? Who says it was an impertinence to protest against the proposed ferocious treatment of Yacoob Begs' children?

To the credit of the press in Britain and the United States be it said, that against inhumanities of every description, against abuse of power of every kind, they speak out with unhesitating emphasis not abashed by the fact that these inhumanities and abuses may exist across the boundary and under some absolute despotism. An illustration of this is at hand in a recent number of the Hong Kong Daily Press. We quote it for the reason that, though an utterance in Southern China, it expresses equally well the sentiments of people in North China. Speaking of the Chinese Ambassador receiving the protest concerning Yacoob Begs' children it says, "It is well that the Marquis should be exposed to the full blast of public opinion at home in Great Britain and learn how matters are canvassed there, how dark deeds of cruelty in any remote corner of the earth come in for the righteous indignation of a free people, and thus, not infrequently, to compel the wronger to render right to them whom he has cheated or oppressed. The most anti-foreign officials among the Chinese are learning, though slowly perhaps, that China, like other nations, must pay some attention to the voice of public opinion and she can no longer afford to set it wholly at defiance." These remarks, so honorable to the Editor of the *Press*, express fairly a prominent side of the Missionary position. China ought "like other nations" to pay some attention to the voice of public opinion. Other nations disclaim the right to persecute and China has no privilege in that direction which will pass the tribunal of public opinion unchallenged.

But now here comes a small body of coast-port Consular officials, said to be encouraged by sentiments from a high position in Pekin, affirming that all this is wrong—the traditional policy of the government is wrong—the opinions of the best of English statesman are wrong—the instincts of the English people are wrong—such men as Howard and Wilberforce were wrong—Stanley was wrong when he argued with Mtesa in a way that has since led to the emancipation of half a million of slaves. If the views of such persons are to be accepted, then the only proper object of a treaty should be to "talk shop." Any general interest of humanity should be ignored even when the promotion of it is important and can be effected without involving complication.

It has remained for China to develop a class of officials, the like where-of cannot be found elsewhere in the whole foreign service of Britain-men who advocate, as directly as they dare, the expunging from treaty provisions of those clauses which help determine England's right to stand in the foremost rank of national benefactors. Just here we may be reminded of John Dunn, but he, though an English subject, cannot be called an English official. According to them that Diplomat or Consul best represents the culture and spirit of his nation who, in all his official intercourse, is ready to declare himself indifferent to all things under the sun but lekin and transit dues. Such a man should at all times be ready for a discussion, say of the tariff suitable to gunny bags and dried muscles. On no account should he allow the interests of the great nation he represents to be imperilled in these matters. But if at any time he should be impelled, by outside clamor, to enter a protest against wrapping converts in oil-soaked quilts and setting them on fire, he should do it with apologetic regret.

The name Diplomat, then, is a high sounding title for one who wears a lace coat but is merely an avant courier for the tradesman behind him, whom he disdains to invite to his champagne dinners, but for whose business prosperity he would not have champagne dinners to give. Assurances of distinguished consideration are only stilted claptrap intended to smooth the way for a swap of commodities.

But we look at this subject from an additional point of view.

Who makes treaties with China? An envoy we shall be told commissioned for that purpose. But an envoy, considered as an individual Englishman, has in himself neither force nor persuasiveness enough to induce an exclusive nation like China to make a treaty. He is but a servant sent out to give expression to the behests of a power behind him. So we go back of him, and back of the ministry that sent him, and back of the crown that created the ministry, back to Their Majesty The People of Britain. It is because of the intelligence and wealth and influence of the people of Britain that binding treaties are possible.

It is well that these Consular officers should be reminded of the composition of that mass known as the people of Britain. There are Manchester manufacturers among them, and there are Lancashire men, and Birmingham men. But the people of England and Scotland are not all of them engaged in sending out sheetings and woolens to China. They are not all stockholders in the Oriental Steam-ship line. They do not all do business on India Wharf. Aside from those who are thus engaged, there are some millions of other people who comprise among themselves their full proportion of the wealth and influence of the nation. There is a bench of dignitaries in the House of Lordsthere are many seats in the House of Commons—there are many high judicial positions filled with men who own no manufacturing stock. They have contributed their full share to the enhancement of England's greatness. They pay their share of the costly consular establishments in China. They help to furnish that moral stiffening without which the bringing about of effective treaties would be impossible.

Now it so happens that this great portion of the population, though not directly interested in trade, are interested in missions. In their view the sending abroad of Bibles is as honorable as the sending abroad of bales of piece goods. It has not occurred to them that they are guilty of presumption in asking for some little participation in the benefits of a treaty for which they have paid so heavily. Especially is this true when they consider how little it is they ask in comparison with what is obtained by others. They do not ask that the home government should become propagandists of every phase of religion and every form of philosophy that obtains within their borders. It would be calumny to attribute such a design to them and Missionaries themselves would be the first to oppose such a thing. They ask for nothing beyond the simple clause already there which recognises the common right of humanity to freedom of opinion, on religious as well as on other subjects, and the consequent denial of the right of the Chinese to

persecute. This clause, it is now unblushingly proposed to cancel. It is true that suggestions in that direction have not found their way to public attention through any very responsible source. It is significant however, that subordinates, forgetting their proper position, can publish such things through partizan newspaper pages and yet escape admonition from their superiors. It is time for members of the Missionary bodies to refer the subject home to know from authoritative sources whether the constituency they represent are willing to acquisece in that official arrogance which proposes to ignore them when treaties are to be made, but to recognize them when treaties are to be paid for.

# Correspondence.

To the Editor of the "Missionary Recorder."

DEAR SIR.

The "Hangchow Tract Association" held its first meeting after the summer on Sept. 29th, when a translation, independent of those already in existence, of the Native 三字經 was read by one of the younger members and the general opinion of the meeting on the merits of that handbook is contained in the following minute.

It was thought that the object of Ying Lin in compiling the 三字 經 viz., that it might be useful as a handbook for teaching boys to read had been only partially attained, for although it had existed for 600 years, yet as far as could be ascertained, it seems now to have fallen into partial desuetude and even where it is still in use no attempt is made to explain it—thus violating one of the express rules of the compiler. It was supposed that the cause of this neglect might be the "terse style" at which the learned author aimed, as well as from the wide extent of history touched upon for the subjects were at once too difficult and too deep for children.

The book, however, would seem to have a further use of which Ying Lin never dreamt, for it was thought that the 三字 經 might prove an excellent handbook for foreigners beginning the study of the Chinese character and that if they were to follow in its lines—adding information where it appeared meagre, tracing-out and remembering the Dynasties alluded-to and storing-up the choice illustrations of filial piety, industry and literary success it contains—doing in short all that Ying Lin exhorts his pupils to do—they would at the end know more than after a long course of study without such a guide.

It was also thought that Mr. Mayers' Manual would be an invaluable aid in the study of this little classic.

Sincerely Yours,

THE TRANSLATOR.

### Shantung Presbytery.

### DEAR SIR,-

The Annual Meeting of Presbytery, in connection with the Presbyterian Church in Shantung Province, was held at the city of Tungchow last month. The written and verbal reports from all parts of the field showed that the year had been one of trial, but on the whole one of marked progress.

Many of the people have been impoverished by the Famine. Business of various kinds has suffered so that many find it impossible to get employment. Our Christians have also suffered so that they find it extremely difficult, if not impossible, to meet their obligations to support preachers and schools. The review of the Church records and the discussion connected therewith disclosed startling facts in reference to the extremely loose notions held in this Province on the subject of second marriages. There seems to be little or none of the sacredness with which first marriages on regarded. It was made plain that this is a subject on which special instruction must be given. Another fruitful source of a low state of morals is the intense opposi-

tion to the marriage of widows. This is held to be so disgraceful that, as a matter of fact, no widows of respectability marry. We find that our Christians are unable to act on the Scripture teaching on this subject and lay aside all their early impressions and prejudices. During the year both Missionaries and native preachers have been able to spend more time preaching in new regions than any previous year.

In certain districts the Gospel has been preached and books left in every town and village. In a few places the open opposition was such that it seemed wisest to lose no time in passing to the next village.

In certain districts the Gospel has been pleached and books left in every town and village. In a few places the open opposition was such that it seemed wisest to lose no time in passing to the next village. The intense indifference to the truth in other places did not tend to cheer the heart of the laborers. In some places, however, many, both men and women, were not only willing, but anxious to hear. Not a few who received copies of the Gospels and Christian books, in the early part of the year studied them, so that they are now able to give a clear outline of the life and work of Christ. A number desire baptism. Little groups in different places meet regularly on the Sabbath for worship and the study of God's Word. A year ago it was proposed to disband one of the apperently lifeless Church organizations in the interior. One man plead earnestly for longer patience. There are now signs of new life in that place and a hopeful convert has lately been baptized

The reports from the Inland Churches all spoke with thankfulness of a visit of two months, which two of the Ladies of our Mission were able to make in the Autumn. They seemed to have done much to cheer and strengthen the faith, especially of the children and their mothers.

A marked change of progress is seen in the facility with which Church discipline is now exercised. There is now a public sentiment which makes men, not lost to all sense of shame, feel very uncomfortable to be brought under discipline. This is very different from the earlier stages of the work, when unworthy members treated with contempt punishment unconnected with fines or beating. During the year 82 were received into the Church on profession of faith. There are now 613 communicants on our Church roll. There were less than 20, when the Presbytery was organized 14 years ago. Several members have died strong in the faith, one of them aged 86 years. Their dying testimony to the truth has strengthened the faith of those who remain. After a pleasant meeting extending over five days Presbytery adjourned to meet at Chefoo, the 2nd Friday in December, 1880.

Yours truly,

HUNTER CORBETT.

Chefoo, 20th January, 1880.

### Report from Shauwu.

ED. CHINESE RECORDER :-

When I wrote the report of the first year's labor in this place I expected, in the future, to print an Annual Report in due form, but I find that a brief statement is, perhaps, in better keeping with the real extent of the work.

The "First Annual Report" closed with June 1878 and included the first twelve months labor. This report includes eighteen months of time but only twelve months of actual work.

The new building, combining hospital and dispensary, was opened to receive patients and dispense medicine last April. The whole number of patients recorded in the eighteen months is 2356. Of these there are 466 old and 1890 new patients; there are 1590 men including the 62 hospital patients, 78 women, 153 boys and 69 girls. Included in the above number are 32 opium patients. The whole number of patients from the beginning, May 1877, is 4656. Amount received for medicine \$104,38. Amount received from the beginning \$141.47. The names of some of the most common diseases treated are:—Abseess, Ague, Bronchitis, Boils, Conjunctivitis, Diarrhoea, Dropsy, Dysentery, Dyspepsia, Eczema, Elephantiasis, Enlarged Spleen, Entropium, Injury, Lichen Tropicus, Opium Habit, Opacity of Cornea, Phthisis, Pterygium, Rheumatism, Scabies, Scrofula, Suicide, Uleers and Worms. Some of the rarer forms of disease are:—Aphonia, Bronchocele, Cancer, Epilepsy, Glaucoma, Haemoptisis, Insanity, Leprosy, Lichen Circumscript, Lachrymitis, Poisoning, Pneumonia, Tetanus, Burmese Ringworm (Tinia Imbricata), and Ovarian Tumor.

I dont know that there any cases worthy of particular mention. Sungical operations are all included under "Minor Surgery." None have been willing to submit to any operation requiring an anaesthetic.

The seven cases of attempted suicide by opium, were all saved. One case of a woman eating leaded "Face Powder" I found dead on my arrival at the house.

There has been a greater exhibition of friendliness on the part of most of the highest officials and under officers during the past year than there has been before.

After my return from Foochow, last March, I was called to treat the Prefect for paralysis and also his wife and son and son's wife, for other complaints. There have also been some from two other Yamens to receive treatment. I have received polite visits from the more respectable members of each of the Yamens who drank our tea and coffee and ate our pie and cakes with as seeming good relish as though received from their best native friends.

Among foreigners the above would not be worthy of mention, and it becomes so now only because it is among the rarer civilities shown to us by the upper classes in China. The work seems to be spreading in all directions and the people hesitate less about coming for treatment. All those who came to the hospital as in-patients received more or less religious instruction. When the hospital was opened to receive patients we adopted the plan of holding the same as family worship every evening and all who were willing took a part in reading in the Bible and singing.

Aside from this they have been conversed with on the subject of religion and religious books were given those who could read that they might improve their time in learning the leading truths of the Christian religion.

During the eighteen months which this report covers, sickness among ourselves has hindered the work considerably in all departments. We each planned to increase our work, but each was obliged to decrease it which only illustrates that man may propose, but God will dispose. "It is not in man that walketh to direct his steps." I am sorry to state that one of the families associated with us is expected to return to America soon owing to impaired health. The other family has returned to us somewhat recruited in health. We are trying to look forward to another year's labor with increased hopes that the Lord will yet more fully make known His will on the Upper Min.

Yours truly,

H. T. WHITNEY.

SHAUWU, CHINA, 31st December, 1879.

# Missionary Aews.

# Births, and Marriages.

#### BIRTHS

Ar Shanghai, January 28th, the wife of Rev. D. M. Bates Jr. Am. Prot. Episcopal Mission, of a daughter.

On December 18th, at the Wesleyian Mission, Hankow, the wife of the Rev. J. W. Brewer of a daughter.

#### MARRIAGES.

AT H.B.M. Consulate Chefoo, Feb. 25th 1880, Mr. George Parker of the China Inland Mission to Miss Minnie Shao.

"AT Canton, at the house of the Bride's Father in the presence of F. D. Cheshire Esq., U. S. Consul in charge, by the Rev. H. V. Noye, Mr. T. B. Cunningham of Kingston Mass. to Miss. Lillie B. Happer of the American Presbyterian Mission.

At the Cathedral, Shanghai, on Feb. 5th, by the Very Rev. C. H. Butcher, D. D. Rev. G. T. Candlin of the English Methodist New Connection Mission, Laoling, to Miss Alice E. Evans, of Shropshires, England.

Aerived.—Per M. M. s. s. Irouaddy Jan 15th Rev. H. Sowerby and Mr. Pruen M. R. C. S. to join the China Inland Mission.

The Rev. A. P. Happer, D.D. of Canton, Missionary of the Presbyterm Board of Foreign Missions, has been elected President of the Chinese Religious Tract Society, instead of the late Rt. Rev. W. A. Russell, D. D.

Dr. Happer has been in China more than thirty-five year His experience and erudition eminently fit him for the position to which he has been called.

SOOCHOW .- Sometimes Missionaries in China are discouraged by the meager results of their efforts to obtain self-support in the native churches. A striking example of liberality has helped our faith, which we confess was only "as a grain of mustard seed" on this point. A mason, a Ningpo Presbyterian, handed me ten (\$10) dollars, saying that "he had been at work here three months and had given nothing and that he saw our Mission had not much money." This contribution encouraged the "feeble flock" and by supplementing it they employed one of their members to open a Book and Reading Room at \$2.00 per month. On our brother's return to Ningpo he was robbed on the steamer of \$60, -also when away from home valuables were stolen. He wrote back that "when here he had it in his heart to give some clothes to the boys of Mrs. Du Bose's Boarding School so they could make a better appearance at Church (their parents furnish clothing) but he had not done it, so the Lord was punishing him and so he sends forty (\$40.00) dollars for the poor boys.' I'm afraid to few foreign Christians grace would have been given to this degree. It causes the question to arise, How far the liberality of the native Church is paralyzed by the abundant expenditure of Mission funds in the external aspects of the Kingdom? H. C. D.

# Actices of Recent Publications.

The China Review. Vol. VIII, No. 3. November and December, 1879.

Our esteemed contemporary did not reach us until Feb. 7th, 1880. opens with a continuation of Mr. Watters article on "Fa Hsien and Translators." his English confess to a little pleasure at Mr. Watters intrepidity in assailing that inveterate and ungloved critic, Mr. Giles. But the constant differences in translation shown us by the three writers Beal, Giles and Watters, show one thing clearly, most anything may be made out of the same sentence. Still we are free to admit that in the sentences given, where the text is supplied, Mr. Watters does seem to be the nearest to the true meaning. But we decline to say positively that this is the case until some one reviews Mr. Watters. article on "The Lewchew Islands" by H. J. Allen, has the second place in the Review. This is followed by some poetic curies purporting to be "The

Ballads of the Shi-king" by V.W.X The rest of this number is taken up with Translations of Chinese School Books, a continuation from page 27; Notes on the Corean Language: Notes on Chinese Grammer, continued from Vol. VII; Ancient Geographical Names in Central Asia; A Chip from Chinese History; Notices of New Books: (under this heading it st amusing to read the serious notice of The Tribulations of a Chinaman in China by Jules Verne. One would suppose that the author of "A Voyage to the Moon," "Around the world in 80 days" etc. were well enough known by this time. But the reviewer doubtless has run across this versatile writer for the first time, quite recently.) Collectiana Bibliographica, Notes and Queries, Wants and Exchanges complete the number.

An Index to Dr. Williams Syllabic Dictionary of the Chinese Language, Arranged according to Sir Thomas Wade's System of Orthography. By James Acheson, Imperial Maritime Customs. Hongkong and Shanghai: Messrs. Kelly & Walsh, 1879.

Mr. Acheson has published this index to assist those who are familiar with Sir Thomas Wade's system of orthography, and who find it difficult, we might say impossible, to master

been our own for some time. Indeed there are some characters which we can not possibly find without consulting the index, except by remembering where they are. The character Dr. Williams. The difficulty has E is exactly in point. The first time we met that character our teacher pronounced it Shan. We said that's simple enough, the tone is Ch'ü. We looked through all the Shans, and could not find it, then thought, perhaps there is a g at the end, so we turned up the Shang family; non est. Perhaps it is under Shing; no it is not. Look at the Index which refers us to page 752, and there it is. But at the top of the page is Shen and under the character is Shan. Naturally the first word we looked for in Mr. Acheson Index was the character Shan. We found it the first time. Shan' \$ 752 b. which means the character is to be

found in Dr. Williams Dictionary page 752, middle column. Acheson has done a good service in compiling this Index and if our good friend Dr. Williams will allow a suggestion from us, we would say "Dr. please get Mr. Acheson's Index for the new edition of your valuable work." Any who cannot wait for that edition had better expend \$2.50 and get Mr. Acheson's Index now. We are sorry a little longer margin has not been left on the Index. as it could be easily bound up with he Dictionary and thus avoid the trouble of using two books.

Introduction to the Science of Chinese Religion, a critique on Max Müller and other Authors. By Rev. Ernst Faber, Rhenish missionary in Canton.

WE gather from the Preface that this pamphlet is intended to serve as the introduction to a work on Chinese Religion which the Author has in hand. Those who heard two of the lectures wished to see them in print, hence the appearance of the Introduction in advance of the body of the work contemplated.

The Author informs us on page IX that "it is my purpose to investigate scientifically the Chinese religion. I, as a missionary, want to understand the religious state and condition of the people I have to deal with, just as a physician must know the nature of a disease, its origin and development, in order to bring the organism again to the wished for state of health."

The Introduction to this scientific investigation in which we presume our Author is now busily engaged.

viz. Nature of Religion, in which Religion is defined not as a faculty as Müller calls it, nor a "relation between man and the superhuman powers in which he believes, according to Tielle, nor "simply spirit expressing its consciousness of relations other and higher than physical and social," as Mr. Fairbairn teaches, but according to our author "the manifestation of a spiritual world of which the human soul forms one link-it is the shadow of eternity cast upon earthlife." We are unable to find much more light or clearness in this definition than in Müller's. To call religion a shadow is not to make it much more real than to call it a "faculty."

But Mr. Faber is not the only man who has found trouble in defining religion. "Cicero refers it to relegere," "Angustine to religare; is arranged in fourteen Chapters, thus there is difficulty in tracing its derivation. But it undoubtedly is both subjective as expressing an element or a faculty or a consciousness in the individual which leads him to worship, and objective, as referring to his forms of worship.

We should say, as concerns the subject our author proposes to investigate, that Religion is the Chinaman's faith and forms of worship. At least these two points are what we conceive to be Mr. Faber's aim in his study of Chinese Religion. But to proceed, we find further Chapters on Religion in Fact; Religion and Theology; Religion and Science; Religion and Morals; Religion and Law (and Politics); Religion and Civilization; Religion and the Arts; Religion and Nature (and History); Religion and Language; Religion and Mythology; Classification of Religions; True Religion; Divine Education; and Conclusion;

We have read portions of this Introduction with much pleasure, and hope, with the author, that it will be of use to those who read it. House, Canton, Lane, Cra Co., Hongkong; American Mission Press and Will be of use to those who read it.

We shall look for the book to which it is an Introduction and sincerely hope it will be forthcoming shortly. Such studies are of value to every one who is interested in the Chinese, not alone the missionary who must know the religion he seeks to overthrow, but also the student of nations. We all know how powerful religion is, whether false or true, and thus the study of it must always be interesting to those who desire to know the power which moves the machine.

We trust Mr. Faber will not be disappointed in his hope that enough "buyers will turn up to pay the expenses" of his "costly pleasure." To aid him in this respect we add that the book costs \$1.20 in Hongkong and Canton and probably 1.50 in Shanghai. It can be obtained, as we learn from the advertisement on the cover, from the German Mission House, Canton, Lane, Crawford & Co., Hongkong; American Presbyterian Mission Press and Messrs. Kelly & Walsh, Shanghai.

Occasional Papers on Chinese Philosophy. No. VI. The Chinese Bible. By Chaloner Alabaster, Shanghai, North-China Herald Office, 1879.

MR. ALABASTER is one of the not-toonumerous Consuls who is not satisfied with the accomplishment of his official duties. Why more papers connected with interesting matters pertaining to China, her customs, her language etc., should not issue from the Consulates is unexplained. With opportunities such as no other class of men have, we do not see why there should not be a constant stream of profound and interesting articles issuing from the Consulates

to the Review, Recorder and papers whose columns are always open for such matter.

The opening sentence of the paper now before us is quite true. "If we are ever to come to an understanding of Chinese Philosophy and Religion; it must be by honestly searching out the meaning and real sense of what appears to us strange and new, and not by misrepresenting or putting aside as foolish and valueless whatever does not tally with our preconceived ideas, however just these may appear to us and however closely we may cling to them." The only objection we have to this opening is that by substituting some other words for "Chinese Philosophy and Religion" it might be used to introduce a hundred other subjects.

The main point of the first page is that it is time to cease calling the King and the Shoo, the Chinese Classics and to begin naming them the Chinese Scriptures or Chinese Bible. But this is already done by many Chinese Scholars, and so far as we know it is common to speak of them as the Sacred Books of the Chinese. We admit what is said on this point then. After this the writer gives us a brief account of the books which compose the Chinese

Canon, showing how such a Canon was formed at the outset. brochure is valuable as giving us in concise form, a little insight to the Sacred Books, and thus probably creating a desire for greater familiarity. The necessity for better translations is also mentioned. About this there can be no doubt. There is no such thing as a faithful translation of any of these books that we have yet seen. Dr. Legge's translation can not be called a literal translation. It is far from it and we know of students of the Chinese language who find themselves in difficulty at once when they try to find exactly what the text says, in the translation beneath it. An exact translation of these books is demanded at the present time.

Transactions of The Asiatic Society of Japan. Vol. VIII, Part I. Feb. 1880.

of three long and one short articles says "because they stand out promtook during the past summer. The

THE number before us is comprised who may wish to visit any of the places mentioned. Next in order and minutes of meetings. We notice we find "Proposed arrangement of first "Yatsu-ga-take, Haku-san and the Korean Alphabet" by W. G. Tate-yama" by R. W. Atkinson. As Aston. The arrangement is one we learn from the paper, these are which the writer proposes to follow the names of three mountains, and in a Korean Vocabulary upon which are used as the title, the Author he is now engaged. Then comes an extended paper by John Milne, inently in my recollection" and entitled "Notes on Stone Imple-"because they may also serve to ments from Otaru and Hakodate." mark the divisions of a journey" he This article is accompanied with photographs of the implements account is interesting and contains found in some mounds. We regret information of value to those that we are unable to speak of the merits of this paper, but the late arrival of the number makes it impossible. J. H. Gubbins gives us of meetings close a valuable number.

Note.—We are requested to state that it is hoped to announce the name of the Editor in the next number of the Recorder.

All articles or correspondence intended for insertion in the Recorder should be addressed to the "Editor of the Chinese Recorder, Presbyterian Mission Press, Shanghai.

All communications on business matters should be addressed to the "Publisher of the Chinese Recorder, Presbyterian Mission Press, Shanghai."

The editor assumes no responsibility for the opinions or sentiments expressed by correspondents.

All articles must be accompanied by the name of the writer, which will be published in connection with them, unless the writer expressly directs otherwise.

